

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks for a ring.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies, or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communication; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

FROM HERE TO HEAVEN By Telegraph.

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 10.

Dr. Wells's Experience in Spirit-Life—His Remarks on Identity—Reliability of Spirit Communication—Their Facilities for Communicating with Each Other—Pursuits in Spirit-Life—Laying up Treasures in Heaven.

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As an introduction to this number, the following excerpts from interview of December 27, 1887, will serve to set Dr. Wells before the public, in the light in which he has repeatedly placed himself. I have many such paragraphs embodied in various discussions on moral science, including theological creeds, etc.

89 Euclid Ave., Dec. 27, 1887.

Dr. W.—Be sure, my dear Professor, to put me before the world as having the very greatest reverence for our one great Father Spirit, God; and that I earnestly insist that man can never aspire too high in moral ethics, and be need have no fear of being too good. Every good word or act is registered in indelible ink in that great book of life, the future. None are lost. Every man must answer for every single act of omission or commission, as he himself becomes the loser. No one else, save, perchance, his friends must necessarily lose his companionship, if he allows them to transcend him. I would enlarge upon this point: That, in one sense, people do lay up treasures in heaven. These treasures are good works, noble thoughts and just actions; and permit me to say, they are self-registering, and need no scribe and no mighty sealed volume, with pages that would surpass immensity itself, if everything that everybody thought were transcribed therein, from the time that eternity began (if it ever did begin.)

I have also received through Mr. Rowley's instrument, communications on ethics, and on various branches of science, from other spirits than Dr. Wells; and on matters of a personal character from some of my own departed relatives, one of whom is a telegraph operator, and operates this instrument for himself in his own characteristic manner. One of the nearest tests, depending on the character of the communication, is the fact that this young man has at different times, given me his name (a very peculiar one) so embodied in a pun or other expression that I can understand it perfectly, while Mr. Rowley sees another meaning, and gets nothing of the true import of the sentence, and does not to this day know the name of my operator.

DOCTOR WELLS'S EXPERIENCE IN SPIRIT LIFE.

89 Euclid Ave., January 14, 1888.

Dr. W.—Good afternoon, Professor, please accept my 73.

G.—73, Doctor. I hope you are feeling first rate and in the right mood for this kind of a communication.

Dr. W.—Will be pleased to do the best I can, and will abbreviate as much as possible.

During my life in the physical body, I had the pleasure of studying and afterwards practicing medicine, and in the latter part of my life, the honor was conferred upon me of a professorship in two of the leading medical schools in the United States, covering different periods. It would afford me great pleasure to entirely reveal my exact identity, but I am under a bond of honor not to do so yet. Suffice it to say that my reasons are of the best, and when these reasons are removed, as they will be in time, I will so fully establish my identity that no sane, reasonable man can doubt that it is I and none other.

Permit me to digress here long enough to say a word about this very point of identity. To do this, I must go back to the subject of conditions. It is perfectly natural for people in making up their judgment of things to measure them from their own particular grooves, and the gauge with which they measure their own affairs, as well as the conditions with which they themselves are surrounded. You will see at a glance that this is all wrong, for each individual has constantly around him a different set of conditions, even while in the body, from his neighbor; and each thinks his own the best. As Pope says, "It is with our judgments as with our watches; none go just alike, yet each believes his own." So it is as between the two spheres of human existence. Mortals are too apt to judge of spirits from the conditions that surrounded themselves, while, on the other hand I admit that we on this side often forget to what extent those still in the physical body are handicapped. But to proceed.

Now you must remember that it is just as necessary for us to conform to the rules and regulations surrounding us, as it is for you to conform to yours. Now then, supposing that we are permitted, under certain conditions, to go to a certain medium, and there communicate certain things. Supposing that we exceed that limit—that is, go beyond that limit to which we have pledged ourselves, do you not see the result at once? We would not be allowed to come again; just as you, if the medium goes beyond certain limitations, he universally loses his mediumship, or, in other words, drops down and takes up with some low order of spirits. You will find that spirits are always as anxious to reveal the mysteries of spirit-life, when everything is in harmony so that this becomes possible; in fact, more anxious often than you and your fellow men are to receive; but they must all bow to universal law and universal conditions, and when the times are ripe, perhaps some of the barriers will be removed. The bars are down so that the spirit incarnate can talk freely with the spirit decarnate. I do not use mortal and immortal. All are immortal. I know the sneering skeptics will turn up their noses toward high heaven and say, "This is all bosh!" perhaps clothing their expression a little more eloquently than I have done; but facts are facts, and truth needs no apology for its introduction. Tell my friend Bundy that I particularly admire the motto on the first page of his paper. (Another digression.) But to resume my subject.

Let the skeptic sneer if John or Mary or Eliza cannot tell the color of the last prescyes they ate, or because they do not choose to say in what town, city or state they may have lived. When these same skeptics and pseudo-scientists come over on our side and see themselves as others see them, they will wag their imaginary long ears, and if not careful may catch themselves braying aloud very much like their Darwinian ancestors.

G.—That is pretty hard on the poor pachyderm.

Dr. W.—Yes, but I would not disgrace the generally accredited progenitor of man, having similar features and caudal appendages, with being their ancestors; for I have some veneration for my possible ancestors; that is, if Darwinism be true. But I fear that some of his theories are incorrect, especially the "survival of the fittest;" for if only the fittest are left among some of these skeptics, Lord save those who were not left! But ridicule is not argument. I could not forbear saying these things, being permitted, as I am, to see, part of the time at least, both sides. But now, with your permission, I will return to my subject proper.

As I said in the opening lines, I was a medical practitioner while in the body, and like most medical practitioners, no matter how thorough, I was illly satisfied with my success in diagnosing and prescribing for diseases. A long time before my demise, I made up my mind that, if it were possible, I would go on investigating these subjects in which I had been most interested, and in those particular ones where I and my brethren had failed. So you may suppose that the first thing I did when entering the spirit-life, was to take up the knotty and tangled thread where I had left it off, and try and unravel it as best I could.

Before entering, however, upon professional business, permit me to say that a man no more dies, that is positively, actually ceases to think and be, than he does when he goes to sleep. I well remember when I passed out of my body and looked around and wondered: Why so light? Why so strange? Where was this ailment, or that defect? I seemed to be a boy again without a single care. I felt a peculiar, airy nothingness, physically; but as

though I might soon be a giant intellectually. Whereas before I had, and I say "I" meaning the spirit, the man, me, myself if you please,—had been handicapped and subject to matter, now the order was reversed, and matter seemed fully subject to mind; and I immediately noticed that nearly every condition of my being had changed. I will never forget how the spirits around me reminded me of when I was a boy and used to look down in the deep clear water and see the fishes sailing and sporting around in their native element—a different world from mine, yet a part of it after all. So the spirits looked to me; and if you can imagine a smile without a physical mug to smile with, I certainly did smile. At least the sensation was the same. I said to myself, "Do I look now like these things I see gliding or sailing around me?" I wish I could describe my sensations. I would reach out for an object and take hold of it, but it did not move as of old. The reason this is true, I will give at some future time. Suffice it to say that having no muscles nor bones for levers, and not yet understanding spiritual physics, they did not move worth a cent. It reminded me of when I used to reach for something in the dark, supposing I could lay my hand right on it, and grasp nothingness.

I give these points so that you may know that we do not know everything the moment we are disenthralled; but that as the child is born into your life, weak, helpless, and without knowledge, so is man born into spiritual life, weak and helpless as a babe. Things look just as strange to him as they do to the infant, and the growth is just as slow; so, my dear Professor, when a spirit comes to you only a few days or months old in spirit-life, and attempts to reveal to your wondering mind the mysteries of the Spirit world, take it, I pray thee, for as much as it is worth.

You ask a child five years old, for instance, to tell you about its visit to New York. It would tell you of candy and marbles, and perhaps a funny monkey and a parrot, a new doll, a shaggy pony, big houses, and perhaps that would be all. The child would be just as competent to describe the city as a new or recent spirit is to describe the world to which it has so recently emigrated.

Please allow another side-track. The express is not due yet, and we will stop and chat a little on a side-track, with your permission.

G.—O. K., Doctor. Railroad parlance is in perfect keeping with telegraph operating. You and the train dispatcher for it.

Dr. W.—It is upon this subject that I wish to say a few words, namely: the seeming unreliability of some spirit messages. First, I would say that people leave the earth in a certain mental condition. They arrive at the first station in spirit life in the exact mental condition they left off with in earth life. Now then, this being true, the Spirit-life is naturally peopled with a very heterogeneous collection, both as to kind and mental attributes. You may well suppose that among the rest there are a few liars. That class don't all live, although there are so many that you never miss one who drops off occasionally. Well, then, when you think that these prevaricators, and their name is legion, are over here; and that many of them have never had even a formal introduction to the truth while in the body, they are just as anxious to tell an untruth as ever, just to satisfy themselves that it is they, and that they have not changed much by the process called death.

G.—A strange way for a man to identify himself to himself.

Dr. W.—Yes. They naturally gravitate to those of their own kind, and I assure you that they are not liable to get lonesome right away. They also gravitate near to the earth, in the lowest strata, that is, providing they are not of a high intellectual and otherwise moral character. Then if this be true, they being nearest the earth, will crowd themselves in every chance they get. They are more gross, partake more of the earth,—you might say, "of the earth, earthy,"—and mediums and their friends cannot be too careful with whom they commune. It is indeed a sad spectacle to see oftentimes, intelligent, intellectual people sitting around a circle listening to the senseless vapors of some spirit who, while in the body, they would have passed by in disdain and disgust. But they think that because he is now a spirit, that he tells the truth, the whole truth and nothing but the truth, when in fact, it would be nearer true if we would say that he tells everything but the truth.

Do not understand me that I would belittle spirit communications; but I only caution those who may hear or read this, that they follow the advice of that good but eccentric old bachelor, St. Paul, when he said, "Try the spirits and see whether they be of God." One word more on this subject and I have done, (I mean on the sidetrack), and that is as to the variability of the opinions expressed by those who seem to be anxious to tell only the truth. Each person judges of the spirit-life by what he himself has come in contact with. For instance, you ask an inhabitant of the polar regions about the climate upon the earth. He would immediately tell you it was extremely cold; a great deal of ice, snow, massive ice mountains, polar bears, and probably lichens. You ask a South Sea Islander and he would tell you that it was very hot, and that people did not wear any clothing. He would describe a tropical climate and its products, as well as reptiles, insects and other things that are peculiar to his country. The African would tell you that everybody was black; the red man, if isolated, that they

were all red, and thus we might go on and carry our illustrations *ad infinitum*, almost. Now the same rule applies to our world or stage of existence, and you must use your own God-given judgment as to the means the particular spirit had of knowing about the world in which he then exists. If a novice, he does not nor cannot know very much. I am thankful I have been here some time, or I might lead you to believe that I should be classed with the novices. I will say this, that I have not yet begun to fathom the immeasurable depths; that I have as yet only eaten a few of the crumbs of knowledge as they fell from the Master's table; but I hope in time, when worthy, to be permitted to surround my Father's board, and eat from it my fill, and to be permitted while walking through His groves, to reach out my hand and pluck the fruit from the tree of knowledge and be fully satisfied.

[Here we were interrupted by a caller, and before resuming the main subject, Dr. Wells said: "In looking over your manuscript I find I used an expression inelegant, ending a sentence with 'not worth a cent.' I wish you would, if you are a good sentence-cobbler, patch that up a little more elegantly. You see doctors and rhetoricians are two separate and distinct personages, and I am so impulsive that I speak the words just as they come to me. It might detract from the gravity of the situation, to use anything that is flippant."]

Now if you will throw open the switch, we will return to the main track, or Bundy's Express will be down upon us saying that we are running on his schedule; namely, his valuable space in the JOURNAL, and we may have a wreck.

I think I left off with my original subject where I was looking at those around me, and wondering who they were, where I was and what I was going to do, etc. I found that I retained every faculty that I possessed while in the body, but that it had only before been a bud that had promised to blossom;—or rather I should speak in the plural—that these faculties were buds that would blossom into a new life and afterwards bear fruit. Here is a proposition to remember: That the stage of existence I am now in is only one step in advance of the one I was in before, and not by any means the ultimatum. Earth life is, if you please, the root; the first stage of spirit life the stem; the seven stages of existence the branches. Knowledge is the bud that must form, blossom, and bring forth fruit in and through all eternity.

The generally accepted belief that angels, as they are called, are all-powerful and possessed of all knowledge is without foundation. But I found it was much easier for me to solve any problem, no matter what it might be than it was before. I saw clearly how little I knew, and immediately set myself about to complete as far as might be, not only my medical education, but other branches that would harmonize with my particular line. Now note closely. Here is a point worth considering. It is this: That the law of gravitation holds equally in spiritual affairs with that of physical. I mean this, that in spirit-life, minds who are upon the same plane and have like attributes, gravitate toward each other. Now I see in your mind a question. You say, "But, Doctor, in this life, things that are not alike will gravitate toward the earth, whether it be rock, air, gases, water, etc." but what I mean is this: that apparently different forms in nature will gravitate toward the earth; but that is a different form of gravitation from that to which I would call your attention. I would seek to lead you to what I may term affinized gravitation; or, if you prefer, attraction. I see you are inclined naturally to question some of my logical premises, at least; but in the sense that I use them, I am correct; so that I found that when I aspired to scientific knowledge in a particular direction, I immediately found myself in the company of those who were seeking the same knowledge as myself; and in exact proportion as I advanced, I found that strata by strata, mentally speaking, I was building or growing upward. If my brothers in strata A, for instance, did not progress as fast as myself, they could not enter strata B, with me; but there I immediately found others who had advanced to strata B; and this rule holds good, as far as I know, throughout eternity. So, then, I was assisted on every hand by those who were my equals in every respect. We could hold intercourse with those above us by our very desire for more knowledge. In fact, a desire and a longing seem to act as a lever to raise us to those above us, that we may drink at their fountain of knowledge.

I thus met here the sages of all nations,—those the latchet of whose shoes, I was not worthy to unloose,—and held sweet counsel with them. A word right here,—not a side-track, but merely where the train stops for water,—about languages. You see there are so many things to talk about that I scarcely know where to begin. You may with others wonder how spirits converse with others of different tongues. It is very easy if you think a moment, that language is only the expression of thought through certain fixed words or signs, and a word generally the sign of an idea. Thus if you please, then, language is only a photograph of the thoughts themselves, that your friends are pleased to show you as representing the original. They give you often a very incorrect idea, because the plates (the sensitive plates) of the brain may not be prepared just right, metaphorically speaking. How often a person means one thing and says another. That is because the photograph is not taken properly. Well, the idea I wish to convey is this, that seeing

as we do, the original, we have no need of the photo. We instinctively sense each other's thoughts. We speak mind to mind; we see eye to eye,—and here if you will put on the brakes a moment,—we will digress from our digression. That is this: There you see each other not as you claim to see; for you do not really see. You see the image—I will take that back; you do see, but you do not see objects. You see a reflection of them. You never saw a real object in your life; nor did any one else.

G.—Very true, Doctor, and even the image which we do see is wrong side up.

Dr. W.—Yes. The eyes have truly been called the windows of the soul. They are points where the objects are reflected, and they are thrown on there reversed at that, so that when the mind looks at it, it sees it right side up;—just as printer's type looks up side down and down side up to me, or used to when in "form," but when on the paper the print always came out right side up. I fear that my digressions are more than my main line subjects, and at this rate our train will never get through to its destination; but I see so many things along the way that I cannot help but pull the rope and signal the engineer to stop while I take in the beauties around me and try to explain to my fellow passengers who have never been over this road, what I know about it. Better stop here for this time.

89 Euclid Avenue., Cleveland, Jan 21, 1888.

G.—Good afternoon, Doctor. In transcribing your last, I reconsidered the matter of changing your phraseology in the expression, "not worth a cent," etc. In arguing this case against a certain class of scientists who admit that there is no deception on Mr. Rowley's part, it is incumbent upon me to show that you are like us, and possess the same failings and desires, and other mental attributes that characterize us. I have used this argument in a former article and now this comes in incidentally as a good illustration of it; and I therefore prefer to let the phrase stand and give this explanation of it. The mistake is not bad enough to hurt anything, and yet it serves me just as well as though it were a terrible blunder.

Dr. W.—Remember you are talking to a Doctor that used just good fair language, that is all; and I don't think it would shock the majority of readers even if the original expression was retained; and you might add my desire to change it, if you think advisable. As to proving identity by mistakes, I have probably made enough in these communications, grammatically and otherwise, to set up a half a dozen spirits in business, with a reserve fund to draw on at sight without grace.

[These remarks are self explanatory. The reader can easily find in the preceding papers, many more such evidences that the disembodied intelligences communicating through this instrument are human spirits. Those who desire bible authority for the fact that "angels" are human spirits may read Revelations xxi. 8, 9. Verse 12 also contains some very wholesome information.]

Dr. W.—In order to start out on the main line again, it will be necessary, possibly, to recapitulate somewhat. When I found that I could, if the necessary means were provided, come back to my old stamping ground and follow up the practice of medicine, I immediately set myself about, like a politician who wishes to be elected to an office, to devise ways and means whereby this could be accomplished.

In looking over the many modes through or by which spirits were or had been for ages communicating, I found them all more or less unsatisfactory; the principal objection being to all that the *personelle* of the medium was always more or less mixed up with that of the communicating intelligence. I knew that this would not answer at all in the practice of medicine, so I called to my aid a number of scientists and we considered among ourselves as to how this difficulty could be obviated. As I have already given a history of this part of my work through the JOURNAL in a previous issue, I will not enlarge upon it here, excepting that I will say that finally telegraphy was decided as being possible between the seen and the unseen, and after a time we perfected such means as now makes it possible and appropriate for Professor G.—to give the striking title to his series of articles, "From Here to Heaven by Telegraph."

This accomplished, then, I set myself about finding such talent in my line, not only for the purpose of lending me their aid in knowing more of the science of medicine, but asked their co-operation in carrying on a systematic and thorough business by which humanity might gain by receiving the benefit of the superior knowledge of disembodied human spirits.

G.—In what sense do you use the word human as applied to spirits?

Dr. W.—I speak of human spirits as contradistinguished from those that are here from other planets. They, too, are human it is true, but in common parlance with you, "human" refers to humanity as found on one of God's atoms called the earth. As between Divinity and the human, using the terms in opposition, the term "human spirit" would not be correct, and speaking in a strictly true sense, "human spirit" is not correct at all; for there is no spirit but is of God—a spark, as it were, from the Infinite Divinity—it contains within itself divinity and infinity, and is divine. Is that logical?

G.—Most emphatically. As I have oft n said, those who are true to the God that is

(Continued on Eighth Page.)

Spiritual Progress in Boston.

To the Editor of the Religio-Philosophical Journal:

Whatever critics may say of Boston and its frauds, we have at present some of the best illustrations of spirit power here that are to be found anywhere. One of the most interesting is a young medium, Louis F. Jones, 17 East Canton St., who has heretofore given some marvelous fire tests, and is now engaged in spirit painting. Soon after hearing of his powers, I submitted his character to psychometric investigation by Mrs. Buchanan, knowing that if it was not genuine she would perceive it. The following was an off-hand impression given by her in the usual way, not knowing of whom she was speaking: "This character has many feminine elements, but is thoroughly substantial. The predominating qualities are more in keeping with the female. There is a good deal of the spiritual element here. The spiritual forces are felt and thrown out in mediumship. It seems that he has miraculous powers—great powers in relieving disease. It is a far seeing individual—a wonderful seer. The spirits could do a great deal through him, making him insensible, showing him objects and producing objects. They could paint flowers and other pictures through him. I should not be surprised if they produce pictures or photographs through him. The spirits can impress him with pictures, and he thinks he sees them, but he only feels them. He can produce pictures either of the living or of the dead."

"When the spirits produce their impression on his retina and make him feel the impression, for he must feel as well as see, he can paint a picture, but when they do not he cannot—it is not under his control. It does not take a long time to do it—he might make a picture in twenty minutes, at least as to giving the lineaments if not completely finished."

The truth of this description I have verified at Mr. Jones' studio. He makes a finished life-size portrait in crayon in an hour and a half to two hours—a picture of a spirit—and their truth is recognized. A friend of mine the other day obtained a portrait of his wife (passed away eighteen years ago) which he considers a good likeness. This depends, of course, on the co-operation of spirits—those who control him and those who present themselves for portraiture, and, of course, he cannot always promise a picture. Mr. Jones possesses modesty, honesty and simplicity. His pictures are far superior to those of Anderson, but he is untrained in art. For these marvelous productions he charges but five dollars. He has made in the same way some fine oil paintings of spirits which he executes with marvelous rapidity. His healing powers have not been much used, but he has made some cures which show that he has superior powers.

The other wonder is Charles E. Watkins, the slate writer, whose powers are well known. He has abandoned his intemperate habits entirely and is aiming to hold an honorable position in life and enter upon professional studies. To avoid exhausting his nervous system he limits himself to a few sittings each day. His sances demonstrate the wonderful accessibility of the Spirit-world to his mediumship.

Psychography is the most satisfactory of all the spiritual phenomena, and if we had nothing else it would be entirely satisfactory as a demonstration of the Spirit-world. Unlike the utterances of passive mediumship, it does not give us a compound of spirit thought and medium thought, in which the latter so often predominates and limits the intelligence, and yet is blindly received by the credulous as the infallible wisdom of the Spirit-world.

The question occurs to me whether even psychography is an absolutely perfect expression of spirit thought, and whether it may not be limited and even modified slightly by the sphere of the medium. I have had a sance with Mr. Watkins in which I think it was apparent that the quality of his mediumship had some effect on the mode of expression, but not upon any important idea.

I wrote ten names upon little strips of paper in the absence of Mr. W. and folded them in small pellets which were promiscuously laid on the table. In the course of the sance Mr. W. gave the name of every one of them, and communications were received from all but one.

From the first recognized he received a strong reverential impression, and standing by the table spoke as follows:

"I feel a beautiful, quiet, soothing influence. 'Sister and brother: It is always proper, or was so considered when I lived on earth to open all such gatherings as these with prayer."

"My experience has taught me much that I did not understand when here, still we feel that prayer develops man's spiritual being and draws him near the great life-giver—God, over all—as necessary for the soul as work for the physical body. Now instead of praying to the unknown God, we would but say, we are all with you, and if your spiritual senses were opened, you could see and hear all who have gone before. May the help of all good, noble souls be with you in this work. As I followed my master, art thou following the truth. Great good shall be accomplished. May heaven be with you."

St. John. Having received communications heretofore from St. John, not only by the best mediums but by psychography in the most unquestionable and well tested manner, I was not surprised at the response on this occasion to the pellet on which I had written his name.

Interesting communications were received from Dr. Spurzheim and Dr. Gall by the clairaudient method, and four other spirits of friends made known their presence by writing on slates brief messages.

In these writings the penmanship varied. Sometimes it becomes a good fac simile of the well known handwriting of the parties. In the present instance the penmanship appeared intermediate between that of the spirits and that of the medium. Dr. F. J. Gall clairaudiently explained the operation as follows:

"These physical laws are controlled a great deal in the same manner as if we were really back on earth again; for instance the independent writing we have many ways of accomplishing. One is we draw the matter from the slate itself—in this case you cannot hear us writing. In another way we absolutely move the pencil; as you know matter is no obstruction to spirit, our spirit finger penetrates the upper slate and moves through the upper slate guiding through magnetism the bit of pencil. In this case you frequently recognize our handwriting, and then you see similarities which otherwise you would not."

The brief messages of Spurzheim and Gall expressed their familiarity with my researches in the science of the brain and their cordial sympathy and approbation. One slate was filled with a message from William Denton, and another with a message from Dr. Benjamin Rush, which was unexpected as I

had not called for him by the pellets. Denton's message was as follows:

"MY DEAR FRIEND: I know that you are ever striving for truth. I am much pleased to see you to-night. I only hope that you may remain on earth for some time yet. Doctor, there is, perhaps, no other man that can do your work, and so if you will live up to the common laws of life as you are, you will remain on earth for some time to come, in fact until you give to the world the New School. I send you greetings. WM. DENTON."

In this message there is an appearance of haste as well as in its penmanship; the word living or doing should have followed the word "are." The message of Dr. Rush was as follows; it is the first I have ever received for him:

"MY DEAR FRIEND: Sometimes even we who are on the spirit side of life do not know just how to proceed in order to give our friends who are still on earth the best proof of spirit life. Still we know that in time the fact of spirit return will be accepted as a truth. Our great desire is to elevate man and have him learn how to control himself. You have a truth in the science of Sarcognomy, for it is the anatomy of life; it contains all of physiology, and should be thoroughly understood by all who desire to benefit man's health. We find in this instrument we are now using wonderful healing powers. Still they are to him now worthless. With a thorough understanding of laws of disease he would be a second Newton. I greet you to-day, and trust that your new School of Health may be a reality in the near future. I am, sir, one who is your friend. BENJ. RUSH."

I think Dr. Rush correct in his estimate of Watkins, and also in his anticipation of the New School for which the signs are auspicious.

To change the theme, medical legislation has not ventured to show itself this year in Massachusetts. Repeated defeat has taught its friends a lesson. My address in the Rhode Island Hall of Representatives has been published under the title of a "Comprehensive View of Restrictive Medical Legislation," which will furnish a good stock of ammunition for future campaigns, being a pamphlet of fifty-one pages.

Boston, Mass. JOS. RODES BUCHANAN.

Mrs. E. A. Wells Denies the Charges of Mr. C. D. Lahey and Makes Counter Charges.

To the Editor of the Religio-Philosophical Journal:

In the RELIGIO-PHILOSOPHICAL JOURNAL of the 11th instant I find an article written by Charles D. Lahey in relation to myself and to materializing sances lately held at my residence, which in justice to myself I can not allow to pass without a reply. His statements therein are not only false, but they are so extraordinary that I can hardly regard them as the production of a sane mind.

Mr. Lahey who has been a Methodist preacher, but who is now otherwise engaged, claims to be a Spiritualist, and even in the article alluded to, while charging me with gross fraud and deception, admits that I am a good test medium and a clairvoyant. With the ability or gifts that he gives me credit for, it will be difficult, I think, for him to make any fair-minded person believe that I would throw them away, and peril my reputation besides for the mere purpose of posing as a materializing medium, a business that no one could long carry on successfully, if fraudulent, or afford to carry on at all where confederates would have to be hired, risks taken and secrecy purchased.

His statements on their face are too absurd to be entitled to credit, but as absurd as they are I wish not only to declare in the most positive terms their falsity, but to state the facts as they are and then let the public judge between us.

In the Spring of 1887 a series of test sances were held at my rooms by a circle composed of intelligent, cautious persons, some of whom were not then Spiritualists and had never attended a spiritual sance and were quite skeptical; extraordinary precautions were taken not only to prevent but to discover fraud, if there should be any. It is said, and I know, that fraud with such precautions as were then taken would be impossible. The manifestations then were so extraordinary that in the Fall of 1887 some members of the former circle and some new members requested me to hold another series of private sances, and I consented, leaving it entirely to them as before to fix and arrange the cabinet, and to secure the room against ingress by any person or thing during the sances, and such arrangements were made, and such precautions were taken that it would have been impossible for any person to get into the sance room after the circle was formed.

Before holding of the first sance, Mr. Lahey came to my house one evening and asked if I was going to have a sance that night. I said no. He seemed very much disappointed and acted strangely. He said:

"Oh! Mrs. Wells, I am the most abused man in New York City, and God knows I am a friend to mediums, and I called to see if you were to have a sance to-night. I am an honest man. God knows I am, and I am informed you are to have some private sances and I would like to join the circle."

I told him I had nothing to do with getting up the circle and I referred him to one of the committee who was present, and he was allowed to sign the subscription. I did not know him or his reputation as a fraud hunter and slanderer of mediums then, as well as I did soon after, or I would have objected to his forming one of the circle. However, the other members of the circle acquiesced and he was allowed to attend.

It was specially noticed that he was exceedingly critical, and although apologizing for being so exceedingly cautious, and taking such extra precautions as he did every night, I certainly had no objections, and requested him to see that there was no chance for fraud possible. He on all occasions went around and fastened, or saw that every door was fastened, and no one was hidden in the rooms the last thing after every other person was in the sance room; notwithstanding which there were, as I am informed, materializations of forms, both male and female, and of different sizes every night until the 19th or 23rd of December, the ninth week of the sances, and it was not until the 19th of December that he found, as he says a confederate in the rooms. He did not find any then, but he does not pretend to have found one before, and with the precautions he himself took, none could have got in before, unless let in by himself, and the one he pretends he found on the 19th of December he does not pretend got into the sance room, or even into an adjoining room. The truth is there was never any such person there.

On that evening, December 19th, after all, or all but one or two of the members of the circle had gone from the parlor into the sance room, Mr. Lahey said to me: "Come, Mrs. Wells, let us look up." One door of the bedroom adjoining the parlor in which the cloaks and bonnets of the ladies were left, opened into the hall, but was always kept

bolting on the inside and was then, but Mr. Lahey always went, or pretended to go into that room the last thing every night to see that that door was bolted, and that no one was secreted in the room, and then when he said to me, "Let us look up," I went with him into that room. There is a closet in that room about two feet deep and about three feet long, the door of which stood open.

He then put both his hands on me and pushed me into the closet against the clothing hanging there, and by words grossly insulted me. There was no other person in that closet nor in that room. I said: "Get out! Go away! you miserable scamp, or I will expose you." He then said: "For God's sake don't give me away. My wife is in the other room. I have had trouble before. I am nothing but a man," urging me to hush and be quiet, and to go right along into the sance room as if nothing had happened, saying, "I feel as if we will have a good sance to-night."

But I was so excited and affected by the occurrence that I was almost prostrated. I hardly knew what to do. I thought at one time I would make it known then and there, but hesitated. I was unfit to go into the cabinet.

Finally I called Mr. Lahey from the sance room into the parlor and said to him that I did not feel like going into the sance room after that insult. He said: "Never mind it; I beg your pardon, and I will come down tomorrow morning and get down on my knees, if you say so. Only keep still now and go into the sance room." I finally went into the cabinet and tried to suppress my emotions, but it was of little use. The trance was a failure, or nearly so. Mr. Lahey came the next morning and then said:

"Now, Mrs. Wells, if you tell any of your lady friends what happened last night, I will crush you. Everybody will believe me, and every one of the committee will believe me, no matter what I tell them, and I can command from two to three columns in any paper in this country or Europe, and you can not get a word in."

I told him to go ahead, that I should judge for myself whether to say anything about it or not; that it would not be a pleasant thing for me to talk about, as he ought to know. He then said: "Understand now, if you do anything about it, you will suffer for it." He then left. In a day or two after that he called again and said: "Come, now, Mrs. Wells, let us be friends again. You know that this mediumship is all damned bosh. Now, own up. I will be your friend. I will hire a hall and you go into it and expose Spiritualism, and you will make any amount of money; or, I have some elegant parlors in which we could give parlor entertainments. I can get all the down town business men at three dollars a head and will give you half the money; that we could make a great deal of money in this way and his house should be my home and I never should want for anything."

A few days after that he called again and charged me with telling of his insult to me. Since that time I have not allowed him to come into my house, but have ordered him away and forbidden him to come in because of his slanders, as I stated to him at the time.

The last time he had any talk with me on the subject, he said that his wife would stand by him if this was made public, and would swear to whatever he told her to; that she was under his psychological control and that I was the first woman he ever met that he could not psychologize. That I think is no nearer the truth than his other statements, as I am informed and believe I am not the only medium on whom he has brought his psychological powers to bear without effect.

This attempt of his to ruin me I believe to have been deliberately plotted and planned, and that he joined the circle for that purpose.

Although he pretends to believe in the genuineness of materialization, he goes about, as I am credibly informed, denouncing all the materializing mediums in the city as frauds, and the sances as all fraudulent. His especial mission seems to be to slander and defame mediums. In his article in the RELIGIO-PHILOSOPHICAL JOURNAL, he heartily avoids saying that he knows of any fraud. He does not pretend but that up to the ninth week he believed the materializations to be all genuine, and as I learn from members of the circle (knowing nothing myself of what occurs while I am entranced in the cabinet) he was extremely enthusiastic when forms materialized right there in the open room, as I am told they did many, many times, thanking the good God for that positive evidence of immortality, etc.

What he charges as proof of fraud is, that I said so; that I admitted it all. I positively declare and will add my solemn oath to this, that I never did say so; that I never told him nor any one that I was not a materializing medium, or that the sances were fraudulent, or that I had confederates, or a confederate. And I positively and emphatically deny that he found a confederate or any other person in the closet, as he has stated, or that there was any person in the room or closet except he and I, each and every statement of his to the contrary being false and untrue.

There are many things in and about his article that I would like to review and more particularly show to be absurd and impossible, but this article would thus be made much too long, and I will therefore for the present content myself with the foregoing statement of facts.

I never said my materializing powers were gone. I am holding the same sances yet, and will leave it to the members of the circle (Mr. Lahey being out) to say whether or not there is any fraud or possibility of fraud.

ELIZA A. WELLS.

CITY AND COUNTY OF NEW YORK: ss.

Eliza A. Wells, the person subscribing the foregoing communication, being duly sworn, says that the said communication is, and all the statements made therein are, true as therein stated.

Sworn to before me this 17th day of February, 1888.

STEPHEN F. NAST,

Notary Public,

New York County.

[SEAL.]

Dr. O. E. Houghton's Experiences with Mrs. Wells.

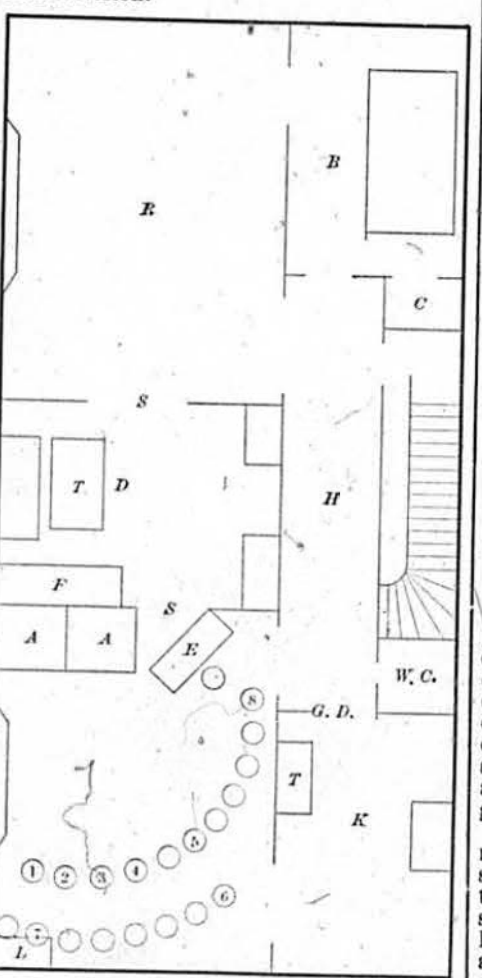
He Corroborates the Evidence of Messrs. Lahey and Northrop in some Important Particulars.

To the Editor of the Religio-Philosophical Journal:

I have read a great deal the past year in the JOURNAL about the wonderful things in spirit materialization that had taken place and were almost daily being repeated in test sances through the mediumship of Mrs. E. A. Wells. Despite the fact an exposure of the fraud had been made public by Mr. Wm. R. Tice of this city, as more wonderful manifestations than ever were published in the JOURNAL after the so-called exposure and

from correspondents I believed to be perfectly sincere and honest in their statements, I began to think possibly Mr. Tice was mistaken, notwithstanding the fact that I entertained the highest opinion of that gentleman, and Mrs. Wells might be a genuine medium after all. I determined to solve the question for myself, and wrote Mrs. Wells asking the privilege of attending her sances, which was granted.

The first four sances I attended were public; the manifestations were of a very ordinary character, not more than one form ever appeared at once at these sances, and was evidently afraid to leave the cabinet or approach any of the sitters. While attending these sances I was invited by Mr. C. P. Sykes, who seemed to perform the part of manager for Mrs. Wells, to join a select circle to sit regularly, that the very best conditions might be obtained. The price was fixed at \$12.50 per month, sances to be held on Monday and Friday evenings of each week; these were to be "test" sances, and wonderful things were promised and expected. This was an opportunity I had long sought. I readily consented, and became a member of the test circle which numbered eighteen or twenty members, the majority of whom I considered above the average in intelligence. Being test sances we were permitted to examine every portion of the flat in which Mrs. Wells resided; also the cabinet, which was the same your readers are familiar with, one constructed under the directions of Mr. Henry J. Newton, and divided by a netting of about two inch mesh. There are two curtains or entrances to this cabinet, one for each division.



DESCRIPTION OF DIAGRAM.
1. Mr. Henry J. Newton; 2. Mrs. Henry J. Newton; 3. Mr. Chas. Lahey; 4. Mrs. Chas. Lahey; 5. Dr. A. L. Northrop; 6. Dr. O. E. Houghton; 7. Dr. Perrine; 8. C. P. Sykes; 9. Reception room; 10. Bedroom; 11. Closet where confederate was caught; 12. Dressing room; 13. Table; 14. Folding bed; 15. A. Cabinet; 16. E. Organ in position during sance; 17. G. D. Glass doors; 18. W. C. Water closet; 19. S. Portieres in place of door; 20. H. Hall; K. Kitchen.

I attended my first test sance on the 7th of November; it was, I believe, the third one held. I was given a seat in the back row at the corner by the door leading to the kitchen. After a thorough examination of the rooms and cabinet, the sance began in the usual way with singing accompanied by organ. The first manifestation of a startling nature was the appearance of two hands and arms at such distance apart as to preclude their belonging to one body, but when the third hand and arm appeared and clasped the one that seemingly came from the wall, a most startling effect was produced.

Enice (a so-called "cabinet spirit") would frequently address us from the cabinet, to regulate the light which was in charge of Mr. Newton. She would also inform us if the conditions were good or bad, and give us due notice when the medium would come out "to gather strength from the sitters." It was while the medium was out that the most remarkable things would take place; such as a form appearing from the cabinet, and a seeming materialization from the person of the medium while standing before us, etc. These and other clever acts convinced every one in the circle that what was seen was genuine spirit materialization, notwithstanding the fact no form had been recognized and no intelligence of value given. I was a sincere believer in the genuineness of these manifestations for just one week, or till the sance of November 14th, when evidence of a confederate began to show itself. On this evening after the usual examination of the rooms and cabinet, which I made myself, taking particular pains to examine carefully that part of the cabinet next to the portieres that hung in the doorway between the sance room and one adjoining. This was the only place, to my mind, a confederate could be introduced without detection. I found at this point one or two tacks missing and near by a place, where, by stretching, the cloth could be pulled over the head of other tacks. This excited my suspicion for the first time, and I determined to keep a sharp lookout at this point. After all in the circle were seated, the organ would be swung around, in front of the entrance by side of cabinet, making it utterly impossible to see the tampered portion of the cabinet.

The first song was not finished when I observed a movement of the curtain or portiere that hung above the cabinet; this I could distinctly see as the white wood-work of the doorway made a good back ground for the dark curtain; this curtain moved one side fully six inches; this at a height of six feet from the floor, would allow its moving sufficiently at the bottom for a small person to pass. This evidence was sufficient to make me think we were being imposed upon by the introduction of a confederate. I determined to discover how it was done and expose the cheat, if possible. Of course we had wonderful manifestations this night, the spirit form, etc. I found the moving of the curtain always corresponded to the coming and going of the confederate. As an example; nearly every night, after some startling effect had been produced, Enice would invite some sitter to examine both divisions of the cabinet. Of course they would report none

but the medium found. The curtain would move just before this invitation was given, showing the confederate had made her escape, and immediately after the examination to let her return; the sitter would be followed out by the medium "entranced" (?) and the confederate would startle the circle by manifestations from the cabinet. Again at about a quarter of ten o'clock, the confederate would leave us, as shown by the moving of the curtain, and make her escape from the house.

After the sance of November 14th I carefully examined the cabinet at the suspected corner. I found the cabinet cloth was loose from no less than four tacks, and by stretching the cloth it could be lifted up sufficiently to admit a small person, crawling in. An effort had been made to repair, with the aid of a bent pin which I found stuck in the cloth and which, I can positively state, was not there when the sance began, as I was the last to examine the cabinet before the sance began and the first after it ended. The pin had evidently been put in from the outside.

But where did the confederate come from and how did she get into the house? was the question I asked myself. I was enlightened at the next sance I attended, which was held November 21st. On this evening I made my usual examination of the cabinet, and other members that of the house; nothing exceptional found; the cabinet was in its usual order, the pin had been removed and the cloth hitched on the tacks. Our organist I had noticed was in the habit of being late; at times she would not put in her appearance till we were about to begin our sance; such was the case this night. On taking my seat in the kitchen partly open and I took the opportunity to step in and help myself to a glass of water before the sance began. A glass door opens into the hall from the kitchen, which was quite dark when I entered. My attention was immediately attracted by seeing two female forms coming upstairs; one turned to the right, went into the reception room, and the smaller one to the left, and entered the closet just outside of the kitchen; both had entered the house without ringing the bell. I stepped back into the sance room, and heard Mrs. Wells call out from the reception room, which by the way she was always the last to leave, "Our organist has come and we will now go on with the sance."

The usual manifestations took place this night, including the moving of the portieres—letting in the confederate, the separate form, etc. Some one was again invited to examine the cabinet during the sance, and the evidence of the escape and return of the confederate by the moving of the curtains, was again shown.

Enice had shown herself to the circle at a previous sance no taller than my six-year-old girl, but with a head of an adult (confederate on her knees); but this night she came out of the cabinet as large as a sixteen year old girl. This fact being spoken of by some one who asked an explanation, Enice answered from the cabinet that "the conditions are so good to-night I can materialize bigger."

The sance closed as usual by what was meant to be wise and fatherly advice by the sage of the cabinet, "Father Ballou," who on this occasion used the medium's grammar by saying he would "learn us" certain things. I examined the cabinet after this sance and again found evidence of tampering at the suspected corner back of the organ.

I attended every Monday night and one Friday night sance after this. At some no confederate would be introduced, the portieres would not be moved and no second form be seen on these occasions; result, poor sances.

On the 19th of December my experience with Mrs. Wells was brought to sudden end. At some of the last sances no particular pains had been taken to examine the rooms; but on this occasion as the time to begin our sance had arrived, Mr. Lahey, one of our most interested members, said he desired to examine the rooms first. I noticed Mrs. Wells immediately became very much interested, and I followed Mr. Lahey into the bedroom. Mr. Lahey was proceeding to examine the small closet there, and Mrs. Wells was by his side, when I returned to the reception room, evidently too soon, for in a few moments Mr. Lahey returned, and passing me, bolted out of the folding doors into the hall. At the same time I distinctly heard the hall door of Mrs. Wells' bedroom open and shut. Presently Mrs. Wells returned by way of her bedroom and Mr. Lahey from the hall. All this was done so quickly that I did not surmise what was going on at the moment, but the confusion of Mrs. Wells, which was really pitiful to behold, and the excited appearance of Mr. Lahey on their return to the reception room told me as plainly as words that the confederate I had seen through the glass door of the kitchen, had been caught by Mr. Lahey in either the bedroom or hall. Mr. Lahey has since acknowledged to me that he found her in the closet in the bedroom, and caught her a second time when he went out in the hall. Mrs. Wells was in so excited a state that the sance did not begin for some time—not until after she had had one or two private conferences with Mr. Lahey; it was a decided failure at any rate. The utter absurdity of the situation was exhibited when we heard the familiar voice of Enice from the cabinet invite Mr. Lahey to "come in the cabinet as I want to speak to you," which he accepted, and while there talked with Mrs. Wells, only proving to my mind, at least, Enice, an imaginary ghost, and Mrs. Wells an impostor!

It is evident that the confederate must have been in the habit of coming after all were assembled and hiding in the water-closet where I saw her enter once, and wait there till the singing began. Some one provided a way for her to enter the reception room or bedroom. Mrs. Wells or Mr. Sykes would generally have some excuse to be the last to leave the reception room, and what is easier than unbolting or unlocking a door? The confederate had evidently been let into the bedroom a little too soon the night of her capture, and took refuge in the clothing in the closet.

OWEN E. HOUGHTON.

Brooklyn, N. Y., Jan. 5, 1888.

The Empress of Brazil is outspoken in her denunciation of the slaughter of birds for the manufacture of feather trimmings.

A young man of Randleman, N. C., undertook to drink a gallon of whisky one day last week. He only lacked a pint and a half of finishing the gallon when he died.

Eighteen young men of Mountain Home, Ark., swore off from the tobacco habit on the first of the present year. Whoever returns to the habit is to be ducked in a pond of water.

A Long Island town is in an uproar because, it being understood that the proceeds of some private theatricals were to be given to the poor, the players divided the receipts among themselves.

Woman's Conference.

LYDIA R. CHASE, LEADER.
2139 OBER PLAGE, PHILADELPHIA, PENN.

TRANSFIGURED.

Almost afraid, let her in
(A dwarf more piteous none could find),
Withered, as some weird leaf, and thin
The woman was—and wan and blind.

Into his mirror with a smile—
Not vain to be so fair, but glad—
The South-born painter looked the while
With eyes that Christ's alone less said.

"Mother of God," in pale surprise
He whispered, "What art thou, I paint?"
A voice that sound'd from the skies
Said to him: "Raphael, a saint."

She sat before him in the sun;
He scarce could look at her, and she
Was still and silent. "It is done,"
He said. "Oh, call the world to see!"

Ah, that was she in vestment truth—
Transcendent face and haloed hair;
The beauty of divinity youth,
Divinely beautiful, was there.

Herself into her picture passed—
Herself and not her poor disguise
Made up of time and dust. At last
One saw her with the master's eyes.

—S. M. B. Platt.

Our Hebrew Helpers.

DEAR SISTERS:—Did any or all of you who visited the Centennial Exposition, notice particularly the statue of Religious Liberty at the rear of Horticultural Hall? It was erected by the Hebrews of our country, and for them and for their religious toleration, we should "Thank God and take courage."

For the fact that they are a financial power in the world, and in these United States, we should also be duly grateful. Our government is fast becoming a Christian despotism—its principal administrators so imbued with old-world sentiments, looking toward monarchial institutions and churchly tyrannies, that such an element in our society is a needed safeguard—the ballast that must not be thrown overboard or ignored.

The world of women are seemingly blind to the dangers that beset our free institutions; they are blinded by the fog of old superstitions, and cannot see the rocks that lie in the path of the sea before our ship of State. Yet they are peering through the mists—some—and on every hand are growing more alive to the need for reforms in all our departments; though the last place they think of looking is into their particular church.

There can be no doubt that if women were allowed to exercise their right of suffrage, they would, were it put to a vote, give a large majority in favor of "God in the Constitution," amendment, or commandment. Our Hebrew sisters would not join in this for obvious reasons; whether the Catholic sisterhood did or did not, would depend entirely upon the instructions received from Rome through cardinal, bishop and priest. Just as Rome decided what best served her final purpose—the christianization of the world in general—the United States in particular. Does any one doubt that it is the supreme ambition of the Catholic world to see the Pope at the head of this nation? Does any one doubt that the Catholic increase of population in this country makes it possible, and probable, that in a comparatively short time the temporal power of the Head of the church will be greater in this land than it is in Europe? And what then? The best answer to the question, as well as the most official, may be found in the words of Archbishop Hughes on his return from the Ecumenical Council to which all bishops were summoned in '62 or '63: "The Pope sends this message to his people in America: that He is the Head of the Church on Earth, and you (addressing a Catholic congregation) are his arms and supporters. He may, at any time, be excited to this country, and you must be ready to sustain him even by the sword."

Did you ever think what a monster serpent of many coils this same huge descendant of the little snake in the Garden of Eden is? Do you realize that it is winding itself slowly around the limbs of our vigorous young America? Verily we must have help to unwind its tightening folds. Such gallant young priests as Father Lake, Father Stack and Dr. McGlynn, have given us a note of warning that may have come in time to save us; they have done, and will do much; but we need our Hebrew brethren and sisters; we need every liberalist, every Quaker, every Unitarian and liberal Christian (we can hope for nothing from the others), every Materialist, Agnostic, Spiritualist and "Nothingarian," and let us all join hands and say, "Sink or swim, live or die, survive or perish, we give our hearts and hands to this vote, for a separate church and State, and an unsectarian education for every child born under the stripes and stars." MARY D. NEWMAN, New York.

Truth and Politeness.

It is a very common notion, though not often openly expressed, that truth and politeness are frequently at variance with each other. Some who espouse truth with their whole hearts and despise every form of insincerity, think that this loyalty calls upon them to be at times rude and uncivil; while others, who esteem good manners and a graceful behavior to be binding upon them, imagine themselves to be occasionally forced to sacrifice a portion of their truthfulness and simplicity. A still larger number, wishing to be faithful to both virtues, yet supposing that they are not always compatible with each other, are continually making compromises between them, sometimes being a little rude so as to be true, and sometimes a little insincere so as to be polite.

It would be a great gain to both character and conduct if the delusion of this supposed discord could be thoroughly dispelled. There is no real conflict between truth and politeness; what is imagined to be such is only the crude mistake of those who fail to discover their harmony. Politeness, taken in its best sense, is the graceful expression of respect, kind feeling and good will. These dispositions are dependent on a truthful character for whatever value they may have. Indeed they cannot exist in the insincere or deceitful man. He may pretend to have them, and imitate their expression, and such imitation may for a while pass under the name of politeness, but, like all false things, it will soon be found out and cast aside as worthless. To respect another one must respect himself, and no one can do this who is conscious of untruthfulness or deception.—Public Ledger, Philadelphia.

Miss Helen H. S. Thompson, in an article contributed to the *Overland Monthly* on the social and religious condition of the women in Japan, says: "The traveler in Japan is

surprised at the superiority of woman's position over that which exists in other Asiatic nations. Through the prevailing superstitions of the East, she is denied a soul, and made a scapegoat for the sins of mankind; yet the gentler teachings of the Indian sage have crept in, and under their influence a fairer condition is presented to view than can be found in China or any other eastern land.

"While abject obedience is inculcated upon a woman, her feet are not bound, and she is left as free to walk or visit or travel as are the women of America. Thus greater self-respect is induced, with a dignity of bearing unknown elsewhere in the East. For ages the girls in families of rank and wealth have been educated by private tutors. Now a gigantic system of public education has been established, in which

BOTH SEXES PARTICIPATE.

"Each household contains a voluminous book relative to the conduct of life, called 'Woman's Great Learning,' which treats of the 'moral duties of woman,' founded on the classics, and 'household instruction,' with regard to dress, house-furnishing, etiquette, reception of guests, and all the interests of life. Bound in with this curious medley are also the 'Lady's Letter Writer,' 'Stories of Model Women,' a collection of a hundred poems from as many authors, which are learned and repeated in the household with passionate fondness; astronomical and almanac lore; mythology; rules for agreement between husband and wife; in short, for the whole conduct of life, as far as regards the ornament of action and the obligations of woman's sex. This book is read and studied until it is learned by heart by every respectable family in Japan, and is, in fact, to the Japanese woman what the Bible is in certain homes where it is the first, last and only book. The women of the samurai class read the standard histories, and the classics are taught in all the schools of the empire, so that the daughters of Japan are well versed in the traditional, historic and heroic lore of their own land.

"The evils in the position of woman in Japan, are traceable to Buddhism, which denies her a soul or immortality, except through the ebb and flow of ages of transmigration, when she may possibly be reborn as a man. It also teaches that she is but an impediment in the path of manhood to all worthy action and living. But in spite of these thralls, her charms and virtues cause her to wield a most effective influence in many cases, and win the day by might of love. The large influx of foreigners also exerts a powerful influence in her behalf, for the Japanese are great copyists. Many of the leaders in the new movements which have swept over the empire, have released themselves from the shackles of ancient usage, freely bestowing that honor and courtesy on their wives which they have witnessed so loyally given by western nations.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE EVOLUTION OF IMMORTALITY, or Suggestions of an Individual Immortality Based Upon Our Organic and Life History. By C. T. Stockwell. Chicago: Charles H. Kerr & Company, 1887. pp. 63, 12 mo. Price, cloth, 75 cents.

The evolutionists having determined the successive advancement of living beings from man to man, and debased science to a dreary materialism, a strong reaction has begun toward a higher view of creative effort. It is as though one pursued a pathway broad and plain, which he feels will lead him out of the regions of doubt to the open plain, to find it suddenly ended at an impassable barrier. The path is apparently the right one, but its termination is wrong. Thus the popular theory of evolution which rules spirit and intelligence out of the world and relies on blind force, and the accidents which give advantage to the "fittest," ends in a mist. There is progress without aim or purpose; meaningless, and yielding nothing but the wreck of its highest achievements. We ask, What is the use of all this strife and suffering through aeons of ages, if man, like the brute below him, is a wave thrown a little higher on the sea of life? Creative effort might as well have stopped with the mollusk of the Silurian Seas, with the Saurian of the weald, as to have labored on to the age of man. There have been many efforts made with more or less success to escape from this dilemma. The Spiritualist, in full knowledge that there is a life beyond, aims at the one-sided conclusions of the evolutionists, and while not attempting to join his views of life with theirs, calmly says: "If your science leads you to disbelief in spiritual existence, the worse for it. It shows that your reasoning is wrong; that is all."

The two views, however, do not antagonize. Both are true, and the extension of the theory of evolution into the spiritual realm, is essential to its complete expression. To present this subject in a full, clear and satisfactory manner, the facts of Spiritualism must be accepted. Mr. Stockwell, while he has drawn his ideas from spiritual literature, and in the main arrives at conclusions identical with those maintained by the best spiritual thinkers, wholly ignores that subject. He discusses from a purely literary and partially scientific standpoint, a question on which a series of spirit manifestations would throw more light than volumes of the most exquisitely rounded paragraphs ever written. He begins by affirming that "an individual immortality lies outside of the realm of demonstration," which, of course, rules out spirit-phenomena.

He commences his investigation with embryological life, the union of the paternal and maternal cells. The paternal cell is the actor; the maternal, the material acted on. The paternal is the impulse of change, differentiation and the spiritual force; the maternal carries the force of inheritance, and is the material. Before going farther, we protest against these conclusions as unsound in reasoning and entirely fanciful in science. No one can ever analyze the components of these parent cells; no microscopist has distinguished the properties which characterize them; no biologist has entered the secret court of their union, and been able to say what changes are thereby effected. All that is known is that a flock of matter, which so far from being seen by the naked eye requires huge magnifying powers to distinguish, an infinitesimal mote carrying with it the accumulated impressions made from the beginning of the race, and imposed them to the material infinitesimal mote, and the latter taking, as it were, the pattern, incarnates it as a living being. We know the fact—not an iota more. But the conclusion the author reaches is logical from these premises:

"Between inheritance on the one hand and environment on the other, is surely a tremendous demand for a quality of force that, in its essence at least, shall be no less than spiritual."

"The life-principle, a spirit, always remains potentially in essence the same, while the forms and combinations of matter—the body—by which the life-principle expresses itself, are constantly changing."

Death is a new birth, "a going forth of our real selves from organic limitations or environments that have become too restricted and are no longer capable of administering to our real growth, into a new sphere, a larger world."

"Our physical body stands in similar relation to the spiritual body to be, as does the placenta to the embryo, the gradian vesicle to the ovum, or the membranes of this cell to its nucleated content."

"And so in accordance with our analogy, when this physical body shall die, the spiritual body, its nucleated content, will go forth freed from the limitations of its physical being, into a new sphere of greater possibilities and larger scope, carrying with it the same life-principle which it has inherited from the great past, reinforced and ennobled by its human experience and acquired consciousness, the priceless result of this stage of our existence."

"As the universe of matter then is, to us, a ma-

terialization of a thought of God," so our bodies are materializations of our spirits.

The highest function of the embryonic stage is to evolve a higher material organization, hence it follows that the highest physical function of this organization is to evolve a still more complex organism, which shall express the highest attainments of spiritual being.

"It takes all mankind to make a man, and each man when he dies takes a whole world away with him." The author regards self-consciousness not only as evidence of man's immortality, but as the distinguishing feature between him and the brute. He says: "We know that our bodies are mortal and the weaknesses and ills that trouble them are prophetic of modes of exit. Great souls, however, feel that they can 'get on' without these physical bodies; that they hinder the full expression and activity of their essential selves." The future life must be one, by its very nature, of growth in intelligence, apprehension and enjoyment.

One of the best arguments for immortality is made on page 55, where the author points out that fish living in the light have eyes, while those which do not, have none; thus seeing depends on environment, and that any see, proves the existence of the sun. It follows: "Were there no real spiritual objective force, it is reasonable, in the light of physical laws even, to suppose that man would not have developed any spiritual apprehensions of deity, of spiritual things, of immortality." The author concludes that the spiritual body is a unit organism, and if composed of matter, must be changeable in form and combination in accordance with the laws of matter. But should it be composed of the elements of the universal ether, it would come under the complex control of laws of which we know nothing, and death may give us subtler senses than we can at present comprehend.

The book is an interesting attempt to solve a great problem by analogical reasoning, a part of which is fanciful, yet reaching conclusions which no spiritual thinker will care to repudiate. It is an earnest, conscientious and studious effort, and valuable as an advance guard of the spiritual army of thinkers, and an indication of the set of the current of thought away from the shores of materialism.

Berlin Heights, Ohio. HUDSON TUTTLE.

February Magazines Received Late.

"The American Magazine" (New York.) In the opening article for February we are taken into The Heart of the Sierra Madre; a Moslem Mystery is indeed a mystery; a sketch of one of the first American Railways is given; Mr. B. R. Brown completes his papers on Boston Artists and their Studios. Other articles are: The Inland Ocean of the North; Early Development of Great Composers, and Literature.

"Lucifer" (London, England.) The contents of the January number is as interesting as its predecessors. Some Words on Daily Life are given by a Master of Wisdom; The Blossom and the Fruit is continued; Abbe Roca contributes the Esotericism of the Christian Dogma, and other timely and suggestive articles add to the good reading.

"The New England Magazine" (Boston.) The articles in this month's issue treat upon history, literature, and general interests of the Eastern people. New England Cities and Towns and New England Educational Institutions are good papers. Joseph Rodas Buchanan, M. D., gives the fourth paper on the New Anthropology. There are also other excellent articles.

"The Esoteric" (Boston.) A varied table of contents fills this month's issue of The Esoteric, as the following will show: What is Aura? Mental Illumination, and Cultivation of Soul; Will Power; Education of a Hero; Principles and Ethics of Hygiene; Dialectics; Editorial Notes, etc.

"The Unitarian Review" (Boston.) Contents: St. Paul's Doctrine of Salvation; The Persistence of Cause; the Religion of Zoroaster; The Treatment of Crime as affected by the Doctrine of Evolution; The Anglo-Irish Question; Aspects of the Social Question; Editor's Note-Book, etc.

"Woman" (New York City.) An illustrated article entitled The Young Woman's Christian Association is contributed by Beatrice P. King. Several articles devoted to the interests and requirements of women, with serial poems and descriptive sketches complete a good number.

"The Phenological Magazine" (New York.) An interesting delineation of the character of Dinah Mulock Craik opens this month's installment of good reading. A lengthy chapter on Autographs follows. The departments of Health, Child-Culture, Science and Correspondence are varied and instructive.

"Dress" (New York.) This monthly is conducted by Annie Jeuness Miller and devoted to health, beauty and physical culture. The February number is up to the usual standard and contains articles full of good advice.

"Golden Days" (Philadelphia, Pa.) The usual good stories, notes and items fill the pages of this sterling weekly paper for boys and girls.

Also,
The Sideral Messenger. Northfield, Minn.
Mental Herling. Boston.
Free-Thinkers' Magazine. Buffalo, N. Y.
Babyhood. New York.
The Short-Hand Writer. Chicago.
The Children's Friend and Kindergarten. New York.
Le Lotus. Paris, France.
Home Knowledge. New York.
The Bizarre. Notes and Queries. Manchester, N. H.
Dorland. Boston.
Paras. Boston.
Mental Science Magazine. Chicago.
The Unitarian. Ann-Arbor, Mich.
St. Louis Magazine. St. Louis, Mo.
The Journal of Speculative Philosophy. New York.
The Methodist Pulpit and Pen. Fort Wayne, Ind.
Journal of the American Akademie. Orange, N. J.
La Revue Spirite. Paris, France.
Horticultural Art Journal. Rochester, N. Y.
Hebraica. New Haven, Conn.

New Books Received.

LOOKING BACKWARD, 2000-1887. By Edward Bellamy. Boston: Ticknor & Co.; Chicago: A. C. McClurg & Co. Price, \$1.50.

The following from New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co.; HEADS AND FACES. How to study them. By Nelson Sizer. Price, paper cover, 40 cents.

HOW TO SUCCEED AS A STENOGRAPHER OR TYPEWRITER. By Arthur M. Baker. Price, paper cover, 25 cents.

PHYSICAL CULTURE for Home and School, scientific and practical. By Prof. D. L. Dowd. Price, \$1.50.

THROUGH THE LABYRINTH OF DEATH, or Worship, Divination and Immortality of Life. By Reub Sharpe. Price, 15 cents.

COLOR: An Elementary Manual for Students. By A. H. Church, M. A., F. C. S., F. I. C. New York: Cassell & Co.; Chicago: Brentano Bros. Price, \$1.50.

From Chas. H. Kerr & Co., Chicago, the following: THE DECADE OF THE CHRISTIAN CHURCH, the Causes and Remedy. By Rev. J. C. F. Grumble. HISTORY OF ART. (By Ellen D. Hale. Price, 10 cents.

New Music Received.

TRIFET'S MONTHLY GALAXY OF MUSIC. Boston: F. Trifet. Price, 10 cents.

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AGENTS

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PILLOW SHAM HOLDER.



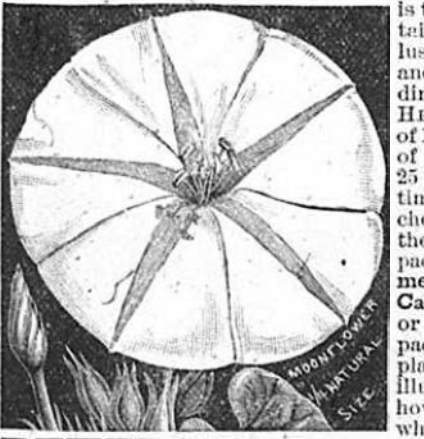
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The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it accepts no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

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CHICAGO, ILL., Saturday, March 3, 1888.

We Knew His Cousin.

Unity for February 18th has the following editorial note:

A venerable subscriber of *Unity* kindly writes us this week that he must drop *Unity* in order to avoid "mental disturbance." "Not because," he says, "I find fault with its theology based on its broad Christian foundation—I am a Unitarian in its most liberal sense—but because it comes with the *isms* of the day—questions of socialism, woman's suffrage, taxation and so forth." We are very sorry to part company with any kindly, old-time reader, but we are ready to plead guilty, not of *coquetting*, but of directly, honestly *courting* such an acquaintance with the *isms* of the day as will enable us in some poor fashion to contribute our mite towards solving the problems of the day. We have no social panacea to offer and no hobby to ride, but we do believe profoundly that there are wrongs yet to right, and that this last quarter of the 19th century is "about the Father's business" when it is wrestling with these wrongs and groping for these rights. In social and political matters, as in theological and religious matters, we believe the open position, the forward look, the unbarred gate to be the true one.

Mental disturbance is a bad thing unless the friction of it polishes and improves; and even then it is not always agreeable. The intentions of the disturber may be ever so good yet will the disturbed growl or repine. We knew a cousin of the ex-*Unity* man; he was not so venerable but thought himself even broader minded and more liberal than his relative, yet he couldn't stand "mental disturbance." He was more interested in dwelling upon the glories of "kingdom come" than in developing the beauties of earth. He preferred to spend his time in witnessing the antics of superstitious spirits and retelling apocryphal stories of wonder working, rather than in buckling down to the real work of the world and the rational study of spiritual things. He wanted his weekly paper filled with nice stories of old fellows who went to spirit life full of selfishness and bodily ailments, and awoke on the "other side" to find themselves young, fresh and robust; their past narrow, mean life with all its sins wiped out with the last mortal breath, and a new life open before them where anything was to be had for the wishing and everything was lovely and tinged with a rosy hue. He didn't want to waste any of the scant time left him in reading of much needed reforms, of how poor women and tender youth were being sacrificed that the rich might grow richer; he seldom voted himself and saw no sense in according women the same right as had the illiterate, colored man whom he employed to rub a little vitality into his failing frame. Every time the JOURNAL mentioned a worthy charity or spoke of the needs of Spiritualism, he took it as a personal thrust at himself, an insidious, unwarranted, dastardly attempt to deplete his large bank account.

"You mean well," he said at his last visit to the JOURNAL office, "no doubt of that, but you don't make a paper that suits us old-time Spiritualists. You stir us up too much, you dwell too much on philosophy and ethics and practical reform; you are too anxious to prove everything claimed for Spiritualism; you set yourself up as a judge rather than as the advocate and counsel for the claimant. You haven't charity enough. You don't give us enough about the glories of the next life; you harp too much on the need of people being honest and truthful; you run too much to humanitarianism and too little to Spiritualism. 'Spiritualism' as I understand it at least, I've no hard feelings toward you, but I don't want your paper any longer."

"No my friend," replied he of the sanctum, "I don't make a paper that suits your kind of Spiritualists. I own up to that. You have been only a walking corpse for years. You are dead to this world, to all its interests; the cry of the distressed, the welfare of the oppressed, the improvement of your fellow men, the

thousand and one beneficent activities have no interest for you. Spiritualism itself has no interest for you except in so far as you can warp it to your own selfish desires and build on it a hope that in the next world you will escape your just deserts and step into a supernal realm of happiness which you do not merit, and which you know is not yours by right of manly endeavor. You would not be missed were you to leave this world tomorrow. You are living in the next world now; true it is a subjective life, but enjoy it while you can, for when you get over there, you are sure to be disappointed. Go home and call in your favorite medium; have the 'dear spirits' feed your vanity and your hope of supernal indulgences. Then turn to cutting off your coupons and collecting the interest on your bonds and mortgages. Do all this while you may, for shrouds have no pockets, your heirs will not thank you for what you are forced to leave behind, and you will find yourself a pauper when you land on the other shore; all the more a pauper because you did know of a future life and did not fit yourself for it.

"No, I don't make a paper for you and such as you. I never shall. I try to publish a paper that will aid, enlighten and encourage those who are making their dent on this world, who are striving to grow better themselves and to help others to improve both materially and spiritually. I seek by scientific methods to satisfy the world as to the central claim of Spiritualism, to wit: That life continues beyond the grave, that it is a life of progression and that one may come back here and prove his existence and demonstrate his progress to his friends under certain conditions. I hold that Spiritualism is in its broad sense, the *philosophy of life* and touches all human interests; hence that everything which promotes human happiness is germane to Spiritualism, and to be given such space and attention in the JOURNAL as may be possible. This is blunt talk, my friend, but my time admits of no waste in circumlocution, and if you will kindly settle with my subscription clerk for the past year's arrearages and allow me to go on with my work we will shake hands and part."

Mud Wells.

When the sick have exhausted the skill and resources of the medical profession, when some chronic disease has depleted vitality to a dangerous point, rendered life a burden to the invalid and the invalid a burden to those on whom he is dependent, a cure is often effected by resorting to the healing wells and springs which have from time immemorial been known. In Arkansas, Colorado, Arizona, California and elsewhere, have been discovered within a few years boiling mud wells with marvellous medicinal properties in which the poisoned, hopeless invalid has "bathed," covering himself with the hot mud. Disgusting as the method of treatment appears it is seized upon as the only hope, and the result almost invariably justifies the undertaking by bringing back to health and usefulness human wrecks whose pestilential presence had previously poisoned God's pure air and infected all they came in contact with.

For a dozen years or more Spiritualism has had a diseased child: its name is Cabinet Medium; it is a dangerous child and of either sex—more often feminine. In the earlier years its diseases were quite simple, and not necessarily dangerous, something analogous to chicken pox, scarlatina and colic. As the irrepressible child grew in years and numbers its diseases increased in complexity and danger. At present one type has become contagious and infectious, all the more dangerous because its character is not recognized by the law or the learned professions. When the poison has infected the immediate friends of Cabinet Medium they are rendered partially blind and unable to discern the true condition of their ward; they draw the poor diseased creature closer to them, inhale its fetid breath, declare it the most comely, perfect, robust, healthy being that ever trod the earth, and in the same moment denounce in the bitterest terms and hottest words those who pronounce their idol diseased. The more clear the evidence of disease, the more convincingly correct the diagnosis appears to all others, the less possibility there seems to be of awakening the infected friends to the true nature of the case. However preposterous, absurd, wicked or impossible the stories which Cabinet Medium tells his—generally her—friends they are, apparently, implicitly accepted, and this in the teeth of the most overwhelming testimony to the contrary from those beyond the reach of infection or impervious to its subtle influence.

Years ago the JOURNAL gave a diagnosis of Cabinet Medium's most serious ailment, and made an elaborate prognosis, both of which time has proven correct. Both diagnosis and prognosis were sneered at by Cabinet Medium with considerable unanimity and his—mostly her—friends vied with one another in reviling the doctor and resisting the application of remedies. Rational Spiritualists generally, except now and then one who has inhaled the fatal breath, have come to see the dangerous nature of the disease and seeing it have the courage to seek and apply the remedy however "heretic" as the doctors say, the treatment may be. The JOURNAL has not hesitated to call the disease Fraud, and to classify the victims who have breathed the noisome air of the dark cabinet shows until their brains are addled, as Psychomaniacs. The JOURNAL has held that the only safe way was to stamp out Fraud by the most rigid

measures and strictest quarantine rules; and that complete separation from the infected subject, with regular and frequent doses of common sense, together with a compound made of the double distilled essence of Fraud given in drastic doses, would cure all but the most stubborn cases of psychomania. It has found that for severe cases there is nothing so effective as mud baths, both for Cabinet Medium and those poisoned by cabinet gas. The sweating process renders the fraud generator innocuous or nearly so, and restores such of the other victims as are worth saving to a passable state of health. The JOURNAL does not take mild cases under treatment, and only consents to the application of the sweating process and bath when there seems no hope with gentler remedies. In this week's publication the JOURNAL is under the necessity of exemplifying the "heretic" treatment by conducting its readers through a bath in a mud well. Nothing but the most critical necessity would justify this course, which is sure to start the perspiration upon every bather and nauseate every well regulated stomach. But let us to the business of the hour!

The JOURNAL for February 11th contained a communication from Mr. C. D. Lahey of New York, in which he declared that after having been convinced of the genuineness of the alleged spirit forms at the sances of Mrs. E. A. Wells, he had discovered a confederate and received a confession from the medium. His statement was corroborated in part by Dr. Northrop who had discovered evidences which caused him to believe that Mrs. Wells was employing a confederate. On the second page of this issue is a reply from Mrs. Wells in which she denies in general and particular the allegations of Mr. Lahey. She goes farther, and charges her accuser of having "by words grossly insulted" her. She does not explain the nature of the insult, whether it was an improper and indecent proposal, or an accusation of fraudulent practices, but in the context she conveys the inference that it was the former. Now this is a libellous charge and most damnable to Mr. Lahey if true, and to her if false. Of the truth or falsity of the charge the public must judge. Mr. Lahey will deny the accusation, and no truthful person, who is personally acquainted with him will, in their sober senses, say they believe it true. Those not acquainted with the parties must make up their minds from a study of the evidence, beginning with Mr. Lahey's account in the JOURNAL of the 11th ult., and closing with the statement of Dr. O. E. Houghton which follows that of Mrs. Wells in the present number. Mrs. Wells gives the time and place when this alleged insult was offered. Here is Mr. Lahey's statement of what occurred at that time and place, taken from his published account:

On the following Monday night, Dec. 18th, I went in company with my wife to the sance. At about twenty minutes past eight o'clock the members of the circle began to move from the parlor into the circle room. Mrs. Wells had entered the front bedroom. Two gentlemen, neither of whom I have seen since that night, but whose testimony I think will be found to corroborate mine if it is ever given—neither of them ever returned to the circle after that night, and one sent in his resignation as a member of the circle a day or two after—were standing by the parlor stove. I was sitting close to the bedroom door. I arose from my seat, and entering the bedroom said to the medium, "Now, Mrs. Wells, I must look around as usual and see that everything is all right." She replied in her usual pleasant and open manner to the effect that I was at perfect liberty to inspect everything. I went to the door leading into the hall, and found it locked and bolted. Consulting the diagram above given, the reader will find, close to this door, a closet. It is not a large closet; perhaps it is two feet in depth, and several feet wide; I can't say with exactness. The door of this closet stood wide open, and it appeared to be hung to the full with woman's apparel. I stepped forward and thrust my arm in among the clothes. Suddenly a thrill shot through me. My hand rested on a human head. Holding my hand on this head I turned and said, "Where is Mrs. Wells, this won't do!" I spoke softly and do not think the men present heard even the sound of my voice. Mrs. Wells was standing near the door opening into the parlor. Like a flash she pushed the door nearly shut and rushing to my side, her face wearing an agonized expression, said in an undertone:

"For God's sake, don't give me away, I never did before. Oh! if you expose me I shall kill myself. Save me! save me! and I will tell you all."

The reader will now please refer to Dr. Houghton's statement bearing on the same point, contained in next to the last paragraph of his account, and see how strongly his testimony corroborates that of Mr. Lahey. His account was written before any consultation with Mr. Lahey and before he knew what the latter would testify to, as well as before he could have had any idea of the serious and, as it seems to us, wholly improbable charge which Mrs. Wells was to make. Mr. Lahey, it would appear, was ignorant of the fact that Dr. Houghton followed him into the bedroom or that he observed anything that was taking place there. The reader will note that Dr. Houghton testifies that "Mr. Lahey was proceeding to examine the small closet there and Mrs. Wells was by his side, (and to the rear probably—ED. JOURNAL) when I returned to the reception room." Mr. Lahey says that after discovering the confederate he turned to speak to Mrs. Wells and she "was standing near the door opening into the parlor." Like a flash she pushed the door nearly shut. It would seem from the evidence of Houghton and Lahey between whose independent testimony there is no conflict, that Mrs. Wells, foreseeing that detection was all but certain, had quickly stepped to the parlor door after Houghton passed out and stood prepared to act as the emergency might demand. It shows a coolness and tact worthy a better cause.

Now we submit to every candid reader, is it in the slightest degree probable that a sane man, even if he were a knavish libertine, would undertake liberties with this woman under the circumstances, and that what Mrs. Wells alleges could have occurred in the "few moments," not minutes, that intervened be-

tween Dr. Houghton's withdrawal to the parlor and Mr. Lahey's return? Bear in mind the circumstances of the hour: A party of nearly twenty had assembled to witness "form materialization," most of these people were seated in the sance room, among the number was Mrs. Lahey; in the parlor, with the door open between it and the bedroom were two gentlemen, one of whom without Mr. Lahey's knowledge followed him into the bedroom and only lost sight of him for a "few moments" by returning "too soon" to the parlor. As a "working hypothesis" and for the sake of argument it might be assumed that Mr. Lahey is a knave, but no one who knows him would be silly enough to class him as a fool, even for argument's sake. When it is known, too, that Mr. Lahey is an educated man, a connoisseur of art, the husband of a lovely woman who is an artist and lady of culture, that he is a man of fine physique, esthetic tastes, and worldly wise; and that Mrs. Wells is, as described by one who has seen her often, "a tall, angular, person between fifty and sixty years of age—perhaps fifty-five—an excessively uncomely woman," when one pictures these contrasts, the ridiculousness of Mrs. Wells's charge would seem proven by its contravention of the law of natural selection, barring all questions of morals and discretion.

Sitting in our library a thousand miles from New York, with this woman's public record as a medium before us, including the six column defenses so ably prepared by Judge Cross and so promptly published by our esteemed Boston contemporary after the exposure of the shameful deception of last year, sitting thus and in a calm and judicial frame of mind, with no undue bias so far as we can discern, and free from the complications of personal contact with the parties, we have carefully gone over the entire case, both as to the past and present charges of fraud against Mrs. Wells and her counter charge against Mr. Lahey. Soon after the exposure of Mrs. Wells a year ago we went to New York and there patiently listened for days to the testimony and theories offered by the defense, and heard from Mr. Tice and others their side of the case. The result of this personal inquiry convinced us beyond question that Mrs. Wells had been guilty of premeditated and persistent deception; that she had been caught partly disrobed in the compartment of the cabinet where she ought not to have been and where it was supposed she could not get; that she got there by her own unaided effort and contrivance and was not aided either by mortal or spirit. We could see no tenable grounds on which to advocate the theory held by her friends that she was "controlled" by mischievous or Jesuit spirits. A review of the printed evidence in the case a year later throws no new light on the matter nor changes the judgment then formed. All so-called test sances with Mrs. Wells after the exposure of last year, were held in her own apartments. This fact vitiated their value to us, notwithstanding that we believed honest and fairly acute observers were among the sitters. We regretted deeply when the report of those sances, was published that its study did not give us faith in the bona fide nature of the manifestations. We could never dispel the feeling that in this contest of wits she held the advantage of being on her own premises, and if there was trickery she knew how it was done and what to guard against, while the observers were groping in the dark.

From the testimony of good witnesses we were convinced the woman was a medium for some phases of spirit manifestations and when, last fall, another series of "test" sances was undertaken, we sincerely hoped to have our doubts removed and to become convinced that despite her previous deception she was a medium for full-form materializations. We have again been sorely disappointed. Although Mr. Lahey has not thus far been able to produce the confederate, we believe his statement, corroborated as it is in many important particulars by the strong circumstantial evidence of Messrs. Northrop and Houghton, and made more probable by the exposure of the previous year. In the house of reputable citizens there was no chance to introduce a confederate; she could not hope after the exposure of 1887 to successfully conduct the deception alone; a confederate could only be used on premises under her own control. Hence the sances were held in her apartments and a confederate utilized. Discovered in the use of a confederate, it were idle to offer the old pleading of being entranced and unconsciously used by Jesuit spirits to deceive, and some new and desperate expedient was necessary. In this dilemma what so likely to occur to a woman so devoid of moral sense as must be one who will traffic in the holiest and dearest affections, the love of departed children, wives, husbands, brothers and sisters, who will play upon the deepest emotions of the human heart and coin money from the bereaved by posing in the shades of a darkened room as the dearly beloved, what so likely, we say, to occur to such a woman as the fiendish expedient of blasting the character and with it the testimony of her exposer by foully uttering a charge which if credited must consign him to lasting ignominy. And this from the evidence we are forced to believe Mrs. Wells did. True she makes oath to her statement, but a false oath before a notary public in such a case or in an extra-judicial proceeding does not, we think, subject the person to the liability of indictment for perjury in the State of New York, if mistaken in this we beg to be corrected, if correct then her oath adds neither force nor character to her statement.

In his youth, Mr. Lahey was a Methodist

minister as Mrs. Wells says, but what of it? What bearing has that in the present instance? He is a zealous but rational Spiritualist and has been these many years. "In his article in the RELIGIO-PHILOSOPHICAL JOURNAL," says Mrs. Wells, "he artfully avoids saying he knows of any fraud." What does Mrs. Wells mean by such an assertion? Mr. Lahey over and over again declares in his statement that he does know of fraud, that he captured the confederate, that Mrs. Wells confessed to him that she was a fraud. How could Mr. Lahey possibly express himself any more clearly and emphatically? He clearly, directly and repeatedly charges the woman with fraud. What does she mean by asserting that "he artfully avoids saying he knows of any fraud"? We confess it appears to us that the only purpose and meaning of this assertion is to intentionally excuse herself for not prosecuting him for libel as we are informed and believe she had threatened to do. But enough has been said, more possibly than is necessary, and we give her statement to the public asking that it, with all the other evidence now and heretofore published, be considered.

Knowing as we do that the great body of Spiritualists contains a large working majority of rational, order-loving, moral people, who in all secular matters both private and public are active, exemplary and efficient; who tolerate no nonsense nor crookedness; who are ever ready to respond to every call of duty as neighbors, citizens and patriots, knowing all this as only one similarly situated can, we are often lost in wonder that they do not make their influence felt more effectually in the Spiritualist Movement. Take one feature of the Movement, that of public mediumship, as at present carried on it is a shame and a disgrace; and the attitude of passivity, inertness and apparent lack of ability to influence it, manifested by this majority, is pusillanimous in the extreme. We say this reluctantly and sorrowfully, knowing full well the cost to us in saying it. Were we not hopeful of a better state of things, did we not see many evidences of an increasing realization of the needs and duties of the hour, we should remain silent and quietly withdraw from the field.

The controversy over cabinet manifestations as exemplified in this number of the JOURNAL gives a vivid picture of the disastrous and wholly inexcusable methods of public mediumship and of the evils entailed thereby. Old friends, whose good-will and esteem we prize, at whose hospitable board we have joined with other mutual friends in sweet and elevating intercourse, are arrayed in bitter antagonism against one another, and feel aggrieved at us no doubt. These sharp differences and heart burnings are the result of what? The ignorance, venality, or turpitude, one or all as the case may be, of those who follow the vocation of mediumship, and of the meretricious methods of investigating and exemplifying spirit phenomena.

Friends, Brothers and Sisters all! let us resolve that from this time henceforth we will unite in regulating the practice of mediumship, and in fostering orderly and systematic methods for the elevation of the Movement; let us determine to raise the standard of the sance room, the rostrum, the press and the rank and file of the great army of Spiritualists. Remembering the inexpressible happiness and abounding hope which a knowledge of the phenomena and philosophy of Spiritualism has brought us, let us bestir ourselves and see to it that we repay this mighty debt by such offerings of money and service as shall be commensurate with our benefits and equal to the imperative demands of the cause to which we owe so much. As Spiritualists, we know we are to live a continuous life of progress in which the grave brings no hiatus; the joy of this should perpetually thrill the innermost being and impel to unceasing efforts in the interest of humanity and of the cause which has brought to us this priceless knowledge. Show the metal you are made of! be courageous, aggressive and wise. Be not downcast or weak minded! Grasp the situation in its entirety and meet it, like the noble men and women that you are, with a determination to right all wrongs, dispel ignorance, strengthen the morally weak and repress the incorrigibly bad. Work together in formulating a spiritual science which shall be the key that will solve all the vexed problems now plaguing the civil and religious world, the solution of which will bring the millennium to earth and make of this planet a paradise beside which that of the historic legend will seem but a weak and insignificant forerunner!

The JOURNAL has received from Mr. W. H. Chaney of St. Louis, a communication detailing the particulars of the late trouble at Mrs. Fairchild's alleged materialization sance. The account is supplemented by a sworn statement from Mr. H. W. Fay, ex-President 1st Spiritual Society, affirming the facts of the exposure as made by him. To this document is attached a piece of mosquito netting which it is declared was taken from the alleged spirit and which Mrs. Fairchild had previously asserted to be "silken lace," materialized by the spirits. These accounts differ in no essential particulars from the one copied from the St. Louis paper into last week's JOURNAL, and for this reason it is not deemed necessary to publish them. The JOURNAL does not crave such scandal for its columns and only publishes accounts of these matters because of a duty due its patrons and will only give space to so much as may be necessary to properly inform its readers.

GENERAL ITEMS.

Mr. Ross Thompson, son of a Washington banker, has invented an electric carriage lamp.

J. Madison Allen is lecturing in St. Louis, Mo., and may be addressed till April, at 1217 Washington avenue. He would like to make a few engagements for places within easy reach of St. Louis, for week days during March or April.

Dr. Dean Clarke has returned from a very successful campaign in Philadelphia, New York and Brooklyn, to Boston, where he waits calls for his services as an inspired speaker, wherever wanted. The higher truths of spiritual science and philosophy are his mission to teach. New societies need our veteran teachers. Give him a call. Address Banner of Light office, Boston.

Mr. Alfred Bull, who holds an important trust in the Chicago branch of Bradstreet's Commercial Agency leaves this week with his wife and child to pay a brief visit to his parents in England. Mr. Bull has by his ability and industry attained an enviable position. He richly deserves this brief respite. Should he meet any of our readers across the Atlantic he can tell them all about Chicago as few men can.

Miss Jennie B. Hagan's time has been fully engaged in the cause of spiritual labor since the lecture season commenced for 1888. During February she lectured in Troy, Albany and Saratoga, N. Y., and Portland, Bath and Bangor, Maine; every week evening being taken as far as her health would permit. March first Miss Hagan will lecture in Saratoga, N. Y., and the Sundays of the month in Cincinnati, Ohio, filling week day evening engagements in the vicinity of the latter city.

Mrs. Sarah La Grange lately passed to spirit life in this city. She was a highly esteemed member of the Chicago Association of Universal Radical Progressive Spiritualist and Mediums' Society. Appropriate resolutions with reference to the deceased were adopted by the society, and memorial services held, participated in by Dr. George A. Bishop, Mr. Algerton and Mrs. Shaw. The following named persons, honored members of this society, of which Dr. Norman MacLeod is president, have passed to spirit life: Dr. Samuel Tucker, Mrs. Dr. Fullerton, Dr. Wm. Reynolds, G. W. Clark, Dr. David Bainter, Mrs. Dr. Sweetland, Mrs. Dr. Harrison and E. S. M. Donnel.

The Mahometans and Christians of Albania in Turkey, are exchanging compliments at present which cannot fail demonstrating how little they yield to each other in their savage religious fanaticism, and mutual desire to show their contempt for whatever the other religion may hold sacred. The Mahometans of Alessio desecrated two churches last fall by vile acts, and set up crosses for targets at their ride practice. Enraged at so wanton a provocation, the Christians drove a hog into the mosque, and then killed the unclean animal, and with its blood painted crosses all over the Turkish house of worship. The Mahometans are in a great rage, and bloody consequences may yet follow that unsavory exchange of civilities.

Chet. Boogher, who has been known for years as "Gas Well Crank Boogher," is now the hero of the Ohio gas and oil fields. He always claimed that he could locate gas by walking over the ground. When there was no gas he was not affected, but where gas existed he claimed to suffer with a choking sensation in the throat. He induced some parties to believe that gas could be found on a tract near Delphos, a tract generally regarded as entirely barren of both oil and gas. He walked over the ground and apparently was nearly choked to death. A well was drilled on the ground and a vein of gas was found. The well was torpedoed and it responded with a flow of more than five million feet of gas a day. Boogher is now overwhelmed with applications for his services in "choking" gas territory. His gift for locating gas by suffocation bids fair to be worth more to him than a big gas well itself would.

From the Co-operative News of America the following list of profit sharing establishments in this country is taken: John Wamnamaker & Co., Philadelphia, Pa.; John Muddell & Co., Philadelphia, Pa.; Haines, Jones & Caddbury, Philadelphia, Pa.; Fisheries (profit sharing entire), Mass.; Rumford Chemical Works, Providence, R. I.; Peace Dale Manuf. Co., Peacedale, R. I.; N. Eng. Granite Works, Westerly, R. I.; Rogers, Peet & Co. (Tailors) N. Y. City; Sperry Manuf. Co., Ansonia, Conn.; Ara H. Cushman & Co., Auburn, Me.; Proctor & Gamble (soap fac), Cincinnati, O.; Brad-dock's Steel Works, Pa.; Millville Glass Works, Millville, N. J.; Toledo, Ann Arbor & Northern R. R. O.; N. O. Nelson Manuf. Co. St. Louis, Mo.; Norton (Tanners) Chicago, Ill.; Pillsbury Flour Mills, Minneapolis, Minn.; P. Lorillard & Co., Tobacco, Jersey City, N. J.; Hoffman & Billings, (Manufact.) Milwaukee, Wis.; Standard Art Glass Co., Milwaukee, Wis.

Some time ago an engineer, says the Columbus (O.) Journal, on the Little Miami railroad was suspended because, after having been examined by Dr. Clark, he was found to be quite deaf. The engineer claimed at the time that he could hear everything while running his engine, but the doctor found that in a still room he could not hear ordinary conversation a foot away. The engineer lives at Cincinnati and received treatment in that city for his disease, but without any special benefit. After being suspended eight months the engineer again came to Dr. Clark and insisted that he could

hear perfectly while on a moving engine. The doctor thought he would test the case, and, accompanying the man to Cincinnati, made a number of experiments with him on engines. The result was that the doctor found the engineer was not only telling the truth in regard to the matter, but also that the deaf man could hear low remarks and whispers on a moving engine that even Dr. Clark's keen ear failed to catch. The engineer was reinstated to his former place.

The Young Peoples' Progressive Society will give a Phantom Party, Friday evening. Admission, 25 cents.

The Journal in New York.

New York City readers not on our subscription list, and accustomed to buying weekly of news dealers, will always find the JOURNAL on sale at Brentano's, No. 5 Union Square, also at the American News Company's establishment. Any local dealer will procure the paper for a regular customer. The better way, however, is to subscribe by the year and have the paper sent from the office of publication.

The Wells Business.

Affidavits of Mr. and Mrs. Charles D. Lakey and Dr. A. L. Northrop.

The story told by Eliza A. Wells, the proof sheets of which I have in my possession, which purports to be an answer to my article in the RELIGIO-PHILOSOPHICAL JOURNAL of Feb. 11th, is a tissue of falsehoods from beginning to end. I never insulted this woman. I find a confederate in her rooms. Eliza A. Wells confessed to me that the girl I found on the night of Dec. 19th, concealed in a bedroom closet, was her confederate. She also fully and freely confessed to me on the morning of Dec. 20th, that she was not and never had been a materializing medium save as described in my article. She freely and openly declared that in every instance where two forms had appeared simultaneously at any of her seances one form had been that of a confederate. She promised me that if I would not expose her she would abandon her vile business. And I furthermore declare that the statements made by me concerning Eliza A. Wells, in the RELIGIO-PHILOSOPHICAL JOURNAL, under date of Feb. 11th, 1888, are true in every particular.

Sworn to before me this 25th day of Feb., 1888. B. W. WILLIAMS, JR. Notary Public, N. Y. Co.

On Friday evening December 23rd I went with my husband to the rooms of Eliza A. Wells. A few minutes before the proceedings of the evening began I asked Mrs. Wells for a glass of water and followed her into her kitchen, and there told her that I had not come to the seance in approval of her course of deceit, but to help her abandon it; without revealing to the circle the real cause of her failure. She said in reply that she could never forget Mr. Lakey's kindness in not exposing her to the circle on Monday night; that she had never been so nearly crazy as she had been all day in view of meeting the future; that if she could only get out of this trouble she would never attempt a materializing seance again; and, finally, that she wanted some day to tell me just how she was led into the fraud.

Sworn to before me this 25th day of Feb., 1888. B. W. WILLIAMS, JR. Notary Public, N. Y. Co.

I hereby declare that the statements made by me in the RELIGIO-PHILOSOPHICAL JOURNAL Feb. 11th, regarding a confederate at the seances of Eliza A. Wells, are true.

Sworn to before me this 25th day of Feb., 1888. B. W. WILLIAMS, JR. Notary Public, N. Y. Co.

Mrs. Hamilton and Mr. Barnes.

To the Editor of the Religio-Philosophical Journal:

The Young Peoples' meeting at Avenue Hall last evening was very well attended. Many strange faces peered from the audience, anxiously awaiting the demonstrations that were to further convince them of the truth of the communion with departed friends. Mrs. Hamilton, during the first half-hour gave many descriptions and a few names, which were nearly all recognized. Mr. Barnes followed, several receiving exact dates of occurrences that happened years before, and many descriptions and names of spirit friends that were present. The meetings are very successful. The society is working slowly, but as one of the members says, surely. The indications are the prospect of a permanent organization. Judge Tiffany's class will meet at Mrs. Kendig's 2413 State Street, next Sunday at 3 P. M., the admittance to them being 10 cents. All are cordially welcomed. Mrs. Hamilton and Mr. Barnes will give tests again next Sunday evening at the hall. CELIA.

The Great Boon

That C. W. & E. Partridge have conferred on the public, through their Partridge's Purchasing Association, in bringing the consumer and the manufacturer together so far as prices are concerned, is worthy of the highest commendation. They have just made a new departure in offering Certificates of Membership and Catalogue Free. Heretofore the charge has been \$2.00, but they have recently made an arrangement with manufacturers to defray all expenses which enables them to offer all this free, hence the change. Any of our readers who have paid \$2.00 will have the amount placed to their credit upon application.

While C. W. & E. Partridge do not make any thing by furnishing these goods at the prices they do, they lose nothing, and they gain by the immense advertisement it gives their Wholesale and Retail Dry Goods Business. They employ no agents. See their advertisement on this page.

Reading Papers and Magazines by Proxy.

The Boston Congregationalist says editorially: The idea of a weekly publication which should give in concise, well-arranged form, the utterances of the representative papers and public men on the prominent political, financial, scientific, religious and literary questions of the day, has been most admirably carried out by Public Opinion, of Washington and New York. In these days of colossal and universal journalism, when it would be beyond any man's power to keep the run of even the leading newspapers' utterances upon the important topics of the time, a compendium like Public Opinion is simply invaluable. Its circulation is also very large among reading-rooms, libraries, and, in fact, in the most intelligent homes everywhere. (See advertisement in another column.)

Passed to Spirit-Life.

Merrill C. Hardy passed to the higher life, from Ceylon, O., at the age of 72 years. The funeral services were conducted by Hudson Tuttle at the M. E. Church, Berlin Heights, Sunday, February 20th. A large audience attended to hear the words of strength, the highest and purest spiritualism can give in the hour of greatest need.

Channey (twice) plan or in Moscow, passed to the higher life, from Ceylon, O., at the age of 72 years. The funeral services were conducted by Hudson Tuttle at the M. E. Church, Berlin Heights, Sunday, February 20th. A large audience attended to hear the words of strength, the highest and purest spiritualism can give in the hour of greatest need.

The Muskegon Chronicle said that he had given for charity and public good, over \$10,000, in the city, and it is said that \$25,000 was paid by him for the support of liberal religious efforts there.

Rev. Howard Stewart of Detroit, and Mr. J. H. Swan, of Chicago, a lifelong friend, made appropriate remarks at the funeral service. G. B. S.

Tallahassee, Ga.

The Monon Route (L. N. A. & C. Ry.) is the short and direct line from the Northwest to Tallahassee, and arrangements have been perfected for extra accommodations to intending settlers and land buyers. The "Monon" offers choice of Pullman Car lines from Chicago or Michigan City via either Louisville or Cincinnati.

For particulars address E. O. McCormick, Gen'l Pass. Agt., Monon Route, or call at City Ticket Office, 75 Clark St.

Consumption Surely Cured.

To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully, T. A. SLOCUM, M. C. 181 Pearl St., New York

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

HOOD'S COMPOUND EXTRACT OF SASSAPARILLA.

The importance of purifying the blood cannot be overestimated, for without pure blood you cannot enjoy good health. At this season nearly every one needs a good medicine to purify, vitalize, and enrich the blood, and Hood's Sarsaparilla is worthy your confidence. It is peculiar in that it strengthens and builds up the system, creates an appetite, and tones the digestion, while it eradicates disease. Give it a trial. Hood's Sarsaparilla is sold by all druggists. Prepared by C. I. Hood & Co., Lowell, Mass.

100 Doses One Dollar

BLESSED BE DRUGGERY A Sermon. 2 mailed. Religious and other standard books. Catalogue free. Call on or write to CHARLES H. KERR & CO., Publishers, 175 DEXTER ST., C. 1040.

WILBOR'S COMPOUND OF PURE COD LIVER OIL AND LIME.

Cures Coughs, Colds, Asthma, Bronchitis, Debility, Wasting Diseases, and all Scrofulous Humors. Get the Genuine Article.—The great popularity of Wilbor's Compound of Pure Cod Liver Oil has induced some unprincipled persons to attempt to palm off a cheap article of their own manufacture; but any person who is suffering from Coughs Colds, or Consumption, should be careful where they purchase this article. The name of its use as its best recommendation; and the proprietor has ample evidence on file of its great success in pulmonary complaints. The Compound is a most valuable and healing power, as combined with the pure Cod Liver Oil by Dr. Wilbor. It is regularly prescribed by the medical faculty. Sold by A. B. Wilbor, Chemist, Boston and all druggists.

P. P. A. FREE SAVES FREE 10 to 60% FREE

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GREATEST OPPORTUNITY!

Ever known so save from 10 to 60 per cent on everything you use, wear, eat or enjoy in fact anything from a pin to a white elephant can be purchased through us. We furnish all goods, not belonging to our Dry Goods Stock at Manufacturers' Bottom Price, and on our own magnificent wholesale and retail stock of Dry Goods, a discount of 10 per cent from our regular prices will be given. For instance, the following list of groceries will give an idea of what we may save you:

Price's Baking Powder 1/2 lb.	Retail Price.	Our Price.
Valencia Raisins.....	14.....	7
Elgin Corn.....	15.....	8
Broken Rice.....	40.....	20
Three-Tie Broom.....	20.....	10
Golden Rio Coffee.....	30.....	15
Mason's Baking.....	40.....	20
Gillett's Magic Yeast, large.....	10.....	4
Kingford's Silver Sifters.....	10.....	4
Extra Fine Japan Tea.....	40.....	20

Total.....\$1.85.....\$1.00 Groceries are the most essential things in the world, and are sold closest, but you see by the above we can save you about 50c on a \$1.85 purchase. Get the very lowest price on any article you may want, then write us for our prices on same and see what we can save you.

Send 15c for Certificate of Membership, and our beautiful universal catalogue containing thousands of illustrations, the largest and most complete book of its kind published. This inducement to get a membership free will only be extended for a short time; send immediately. The fee barely covers postage.

We have no agents all business is done direct. You are cordially invited to call and see us when in the city. Mention this paper. C. W. & E. PARTRIDGE, (Main Store) 112, 114 and 116 State Street.

RADWAY'S READY RELIEF.

Not only gives instant ease to all who suffer pain, but cures all Congestions and Inflammations, whether of the Lungs, Throat, Bowels, etc.

DR. RADWAY'S PILLS.

Purely vegetable, mild and reliable. Secure complete digestion and absorption of the food, cause a healthy action of the Liver and render the Bowels natural in their operation without griping.

What Scott's Emulsion Has Done!

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THE CALIFORNIA SOCIETY FOR THE SUPPRESSION OF VICE, SAN FRANCISCO, July 7th, 1888.

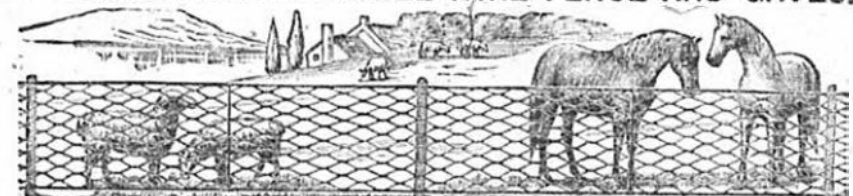
I took a severe cold upon my chest and lungs and did not give it proper attention; it developed into bronchitis, and in the fall of the same year I was threatened with consumption. Physicians ordered me to a more congenial climate, and I came to San Francisco. Soon after my arrival I commenced taking Scott's Emulsion of Cod Liver Oil with Hypophosphites regularly three times a day. In ten weeks my avoirdupois went from 155 to 180 pounds and over; the cough meantime ceased. C. R. BENNETT.

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AND
INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

Grandpa's Flower.

BY EMMA TUTTLE.

O'ercome, at last, with the long toil of living
For ninety years, grandpa was sitting still
For Paradise. No sadness nor misgiving
Vexed his white soul with melancholy will.
He wished a cheerful parting; lamentations
And weeps of crape, he feelingly debarred.
How they would clash with angel salutations,
And Heaven's first welcome to his soul be barred!

Busy had been his days. Few idle spaces
In all his years had the brave worker known.
Few hours in which to think of bloom and graces,
After his fields were ploughed, and rightly sown.
Use, and not beauty only, had wrought for him,
Until the useful seemed most dutiful.
If others found in roses what they longed for,
To him the good grains seemed more beautiful.

Longing and tenderly, as death drew nearer,
He called his grandchild close to hear him speak.
A trilling wish: 'Twas this: Corn flowers were dearer
To him than fruitless blossoms, fair and weak,
And o'er his grave he wished their emerald banners,
And plump tassels, might in richness grow,
Perfecting golden ears, after his manners
When he was mortal, and did reap and sow.

Grandpa was right. Corn would be most befitting!
And when Sp. lug comes again, and warms the earth,
The lovely king of grains, for honor quilting
It's wonted place, shall monument true worth,
Over his honest head, and hands which toil not,
The corn shall whisper low, "Remember me—
Live honestly—God's golden truth despoil not
And meet your old friend in eternity."

The Catholic Church.

A letter from Rome gives an interesting account of the government of the Catholic church. Nearly three thousand men, in all, gain their livelihood in working for the Vatican, and their pay comes from the "Peter's pence" sent by the Catholics of the world. There are twelve congregations or divisions for the consideration of separate matters relating to the welfare of the church, each with its own management and control of work. A cardinal is at the head of each of these departments, and has for his consultants, according to the importance of the business of the bureau, other cardinals or canons, or otherwise termed ecclesiastical lawyers, to whom is submitted the question whether matters under consideration shall be presented to the pope for his approbation. Practically, the congregations are the ruling spirits, since the multitudinous concerns of the church make it impossible for the pope to investigate each question. Of these congregations that of the council is the most important. To this all questions of discipline and all matrimonial difficulties are submitted. The propaganda has under its control the missions of the Catholic world that do not come directly under the pope. A district congregation has been instituted by Pope Leo for the guidance of the church in Eastern countries. The congregation of rites attends to the reification and canonization of persons, as well as to the preservation of the unity of the liturgy. The congregation reads all literary works reported to be opposed to morals, law, or Catholic doctrines, and says whether they shall be proscribed. The congregation of bishops and regulars settles difficulties arising between priests and bishops. The congregation of indulgences and relics examines into the authenticity of all relics and distributes all ordinary indulgences. The congregation of the fabrica of St. Peter's attends to all repairs and restorations to the basilica of St. Peter. The congregation of the consistory furnishes work for the consistorial court, new dioceses, selects bishops, transfers other prelates, etc., and the remaining congregations are of minor importance.

Outside of these there are three tribunals, the most prominent being the sacred rota, with twelve judges—eight of whom are Italians and the others English, French, German, and Spanish, one each—to whom controversies relating to canon law are referred. The delicta gives all its time to the dissemination of briefs, and the penitentiaria consider presentments arising from the confessional.—*Ex.*

Sunday Observances.

To the Editor of the Religio-Philosophical Journal:

After having for some years past noticed the sharp controversy in some Eastern papers, and especially those of Philadelphia, on the question of Sunday observance, we were quite surprised to find so much quietness and good order in a city where such observance is not regulated by legislative enactments. In California, as many of your readers are aware, there are no "Sunday laws," but every citizen is left entirely untrammelled in regard to his or her observance of the day, and no man says to his neighbor, "Why do you thus or so?" because every individual has entire freedom of choice in this matter, and if one chooses to attend church and another to ride for pleasure, and still another to go fishing—each, instead of being looked upon with suspicion by his neighbor, is regarded as a law-abiding citizen, and no unjust criticism or dictatorial comments are made by anyone who may happen to hold conflicting opinions on what some regard as a vexed question.

Quite a contrast there is between National City, Cal., and Philadelphia, Pa., for in the latter some object to excursions to the sea and mountains on Sunday; others look with a kind of holy horror at the street cars running on the Sabbath, while many are shocked at the idea of opening the public parks on the Lord's day, and others feel that the fate of Sodom and Gomorrah will be visited on the "City Fathers" in consequence of their permitting the cornet bands to play—sacred music only—in the lovely Fairmount, whereby the city's water supply is more polluted than it otherwise would be if those marauders were kept out, because the same brass and silver instruments the band blow there, are sometimes used to play waltzes or Yankee Doodle.

Now our opinion is that if their State and city officials will expunge all laws relating to Sabbath observance from their statute books, and leave each individual free to choose for him or her self, all this wrangling and bitter controversy will cease and the "City of Brotherly Love" take higher rank than she ever can while efforts are made to compel men and women by legislative enactment or city ordinance, to be either moral or religious.

National City, Cal. J. S. T.

The Ghost of Lincoln Street.

"A ghost! a ghost!" cried a young Bohemian as he rushed excitedly down Twenty-first street from Lincoln and into the police station on Himman street. Said that as he had run away from a richly unoccupied frame shanty at Lincoln and Twenty-first streets, he saw an apparition of a man. He raised an alarm and a number of people came. They, too, saw the apparition, and a number of shots were fired at it without effect. The "ghost" finally disappeared in the twinkling of an eye.

About two years ago the neighborhood was visited by what is said to have been the same spectre. A Bohemian arrived from the old country and told his friends that he had run away after murdering his wife. He went to work in the time-lanes at Lincoln and Nineteenth streets and now and then said he saw the ghost of his murdered wife. The matter finally became so unbearable to him that he shot himself.

Immediately after his death people passing the time-lanes claimed to see his ghost, and officers were detailed to investigate the apparition. Night after night they gave chase and fired at it, but the ghost eluded them. It would appear with in twenty feet of them, and when they fired it would suddenly disappear to be seen a moment later 200 feet away. The same thing is occurring now. Sunday, between 12 and 1 in the morning, the ghost reappeared, and ever since it has walked nightly. Crowds turn out to see it, and all their efforts to corner the spectre are of no avail.—*Chicago Tribune.*

THE SECULAR PRESS.

A New Paper Proposed.

GEORGE A. SHUFELDT.

That the current paper of to-day is a meretricious outgrowth of our old-fashioned newspaper of forty years ago, is a patent truth obvious to the most superficial observer. You have but to run your eye over the headlines of one of the popular dailies to be convinced of the fact. Just look at some of these taken at random from a recent issue of one of the New York blanket sheets:

"Mill between the Belfast Spider and the St. Paul Slugger."
"First blow for the Spider."
"The Slugger's head pounded to a jelly."
"A reputable lady found dead in a house of ill-fame."

"A fourteen-year-old boy strangled for murder."
"Died while drinking a quart of raw whiskey on a wagon."
"Minister accused of seduction falls from grace."
"Thomas Sheehan brains his wife with a skillet."
"A little child held on a red hot stove by a drunken brute."

And so on ad nauseum.
Is it a vicious and depraved public taste which demands these things? Or is it the papers which create the taste and then pandor to it by filling their columns with the stuff for money?

In either event it shows that there is a moral perversion somewhere which should be eliminated from our civilization.

In Europe, and particularly in France, the papers are not loaded down with such trash; they contain brief items of the current news of the day, and their editorials are written for the purpose of instructing the people, of educating the ignorant. Each editorial is signed by its author, who is thus made personally responsible for the sentiments contained in it. Contrast these papers with our political sheets and we will readily discover the difference in the two methods. There is no such thing as an honest exposition or a fair discussion in our American partisan papers. They tell only the one side of a story, and that the side which they are paid to advocate.

Vital questions they dare not touch or discuss at all. For fear of losing votes or making political enemies they avoid all religious matters. They dare not say a word against the Roman Catholics or their Jesuitical attempts to destroy our common school system (see a few Irishmen may rebel against a particular candidate).

They dare not speak against the whiskey interest, or the saloon and its powerful influence will go to the other side and defeat some local candidate for office.

The money question, the gold kings and the bankers not an honest word may be said of them, for they are a power in the land. Monopolies, trusts and great corporations must be handled gingerly, for they make and unmake legislators.

These are, of course, mere suggestions, but there is no reader of the JOURNAL who will not fully understand the full weight of all that might be said on the subject, and the manner in which the evil penetrates every department of life: Moral, religious, political, financial and social.

And now the question is: Do we not need and is there not room for a new departure in journalism? I have long had it in my mind that a strong, radical, impartial and fearless paper would so make a mark in our American life. Let us call it "Plain Talk" or "Plain Truth" and its teachings be based upon its name every time.

Invite the great host of advanced radical thinkers to speak through its columns every week, in words that cannot be misunderstood. Open the doors to the plain unvarnished truth. It does not require personal scandal or attacks upon private character to make such a paper a success. Indeed, those must be entirely discarded; public questions and the exposure of public wrongs will suffice to fill its pages for years.

For instance, there is the great whiskey question now so rapidly marching to the front. Alcohol is sapping the sources of public virtue and polluting the private lives of our people. This most destructive agent is undermining our whole political system, filling our public offices with corrupt rascals and our jails with rogues and criminals. It is becoming a power in the land, and we must meet it. The day is not far off when the people will be made to see the monstrous wrong they are committing when they permit this wild beast to run loose in the world. Let our new paper take it in. Then comes the great money and trade monopoly, corporation and trusts—the Gas Trust, the Sugar Trust, the Whiskey Trust, the Great Oil Trust, all concentrations of power against the rights of the people.

Then the money question confronts us. Taxes, revenue, banks, the power of great corporations to tie up the money of the country to rob the people of their money, and keep the masses forever in the gutter. Some day we shall have the problem to solve as to whether the government, or rather the people, shall not destroy the power of gold by making paper the sole money of the country.

The labor movement is also one which demands a fair and impartial treatment. The rights of labor and capital should be compared, settled and adjusted. Co-operation as a remedy for existing wrongs should be considered and advocated. The system of universal suffrage and its results, the methods of obtaining public office, the bribery and frauds of political managers and rings, all need a touch of the knife. Superstition is rife in the land; a false system of religious education prevails; the masses of people are kept in the dark when they go stumbling along through life with no knowledge of what that life means. Our municipal and State governments are corrupt and rotten to the last degree; these staples need clearing. But I think I have said sufficient to show that the field is large enough and wide enough to employ a hundred pens for a hundred years, and then not half complete the work.

If there are among the readers of the JOURNAL any persons who think they have a mission to perform in the regeneration of the world, and the reformation of the people, I will be glad to receive their names and put them down, as helpers in the work of establishing the new paper, "Plain Talk."

Mediumistic Tomfoolery.

To the Editor of the Religio-Philosophical Journal.

I beg to make a few remarks in relation to Mrs. Cullis being referred to in the JOURNAL. Three Sundays since we went to Music Hall, and Mr. T. informed the audience that as she had a bad cold, she would not speak but go at once under the table. She spoke in what appeared to me a Virginia negro dialect, full of mispronounced and twisted words which were carefully repeated when the audience laughed; and there were some giddy young people ready to laugh at any tomfoolery. Baldhead was spoken of as a play spot on his head; blue eyes as "blue boys"; very ambitious (frequently used) as "very ambitious"; sickness as "sick"; and here she gave the whole mass away for she said to a young lady: "When you was sick," and corrected herself by saying, "When your wellness was sick."

I could not say that I heard a single test recognized. She would say, "You had a William; and spelling it William, who died," etc.; or "you had a George," and spelling it "Georgx," and if they laughed she would spell it the second time with the "x" as a finishing row.

How any sober man can say that this "rot" of the child's rubbish, "broke down a little more of the old wall between man and God, and brought us nearer the idea of the humanity of God" and divinity of man, I cannot imagine. Why, I would not emasculate the intellects of an insane asylum by compelling its inmates to listen to such stupid nonsense. A friend who was with me remarked, "that a few more similar exhibitions would just the association!" If the Spirit-world can furnish no better guide or advisor than Mrs. T.'s lachard, then God help the Spirit-world.

Brooklyn, N. Y.

A man will sometimes get queer notions in his head. For instance, the Rev. W. Whistler, once rector of Hastings, gave it out that he had made up his mind to be buried in a coffin made out of an oak of his own planting. He planted the oak, and it grew into a stately tree, but for some reason it suddenly "up and died" long before Mr. Whistler was ready, and he was forced to give up his pet scheme.

Life appears to me too short to be spent in nursing animosity or registering wrong.—*Charlotte Bronte.*

You cannot dream yourself into a character; you must hammer and forge yourself into one.

What Shall We Read?

To the Editor of the Religio-Philosophical Journal.

The above question seems to me to be one of great importance to every lover of truth and right. The number of historical and scientific books on the market is so great that the life of the ordinary man of business is too short to read more than the titles of the many and the contents of the few, hence he should choose carefully, if he wish to get the whole truth, without having to read and reread the same subject by different authors. A history may be condensed, and yet be truthful; but we find that many books are so biased in favor of church or Christianity, that they leave out many important matters that might have a tendency to act against the popular theology, and in favor of liberty, truth and free thought. Such books seem to carry with them the Christian lie, in that their writers willfully omit truthful history or established facts because they conflict with Christianity. For instance, Colyer, in his late History of the World, while he has given in detail many of its minor advances of Christianity, he has failed to mention the destruction of the first great libraries of the world at Alexandria, Egypt, one of which was said to contain seven hundred thousand volumes on history, science, art, etc., and was the storehouse of ancient knowledge from all nations. The library and its destruction was certainly an important matter, and might have changed wonderfully the present conditions of the world. Why, then, is it not mentioned? Because if it were the author would have to dispose of it in some way, in a truthful manner, and, therefore, would have to say it was destroyed by the Christian mob and burned on their Christian altars. And this is not the only point where he has cut the work short where it might give light to a true thinker.

I find some of the books of the Chautauque course (popular) to be thus biased, even their zealotry; though a very fine book, seems to have an occasional allusion to their mysterious God mixed in with it very nicely and in such a manner as to capture the common reader and lead him to their particular views.

The same can be said of the popular poems; they are published in condensed form, and any one that shows the spirit of truth, liberality and free thought, is not published. We also find that ninety-nine per cent. of our country newspapers are bent hard and fast to popular theology, and no matter how well an article may be written, or how much it contains of self-evident truth, if it presents a liberal view, it will be rejected. But in the JOURNAL we have a paper that is unbiased, fearless in condemning wrong and supporting truth, and it ought to have the support of every man who is honest with himself; and no one can afford to be dishonest with himself in regard to the matter of religious belief.

I was once a Christian, but I was convinced that the same newspapers are bent hard and fast to popular theology, and no matter how well an article may be written, or how much it contains of self-evident truth, if it presents a liberal view, it will be rejected. But in the JOURNAL we have a paper that is unbiased, fearless in condemning wrong and supporting truth, and it ought to have the support of every man who is honest with himself; and no one can afford to be dishonest with himself in regard to the matter of religious belief.

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Why I Became a Spiritualist.

To the Editor of the Religio-Philosophical Journal.

Some thirty-five years since I was informed by a medium, that by sitting at a table for twenty-three evenings with my wife, we could get communications from our departed friends. We did so, and on the twenty-third evening, the table tipped, and from that time, we received test after test, and proof after proof, such as admitted of no doubt.

Being believers in the Bible, we asked references from it by the spirit and immediately the table began to tip, and spelled out from Acts, 14:3 as follows: "Long time therefore abode they, speaking boldly in the Lord, which gave testimony unto the word of His grace and granted signs and wonders to be done by their hands."—the very same wonders and signs given to us by tipping the table. What better proof could we ask for?

At another sitting the spirit of William Turner communicated with his late schoolmate, who was on a visit at my house, stating that he was lost at sea. I questioned her as to his whereabouts, and she stated that when she left home some three months previous, he was trying to get a chance to go to sea.

I wrote to his parents at once, asking to know where their son was, or the latest news they had of him. The answer was that he had arrived safely at Liverpool, England, and they were in no way uneasy about him, and they acquiesced in the idea of his spirit returning.

At the time I received the letter, I was located on Commercial St., Boston, where thousands of seafaring men were passing every day, and as I was reading the letter, a young sailor stepped up and looked into my showcase. I passed the time of day with him, and inquired if he ever had a school or shipmate by the name of William Turner. His answer was, "I had a shipmate by that name; but why do you ask me that question?" He said he was never here before, and did not know me either. I explained and showed him the letter, which surprised him very much. I questioned him to ascertain where he became acquainted with Turner. He stated that he shipped on board a vessel at Halifax, N. S., and bound to Liverpool, England, and there formed an acquaintance with him, and they became intimate friends; that Turner belonged at the head of the Bay of Fundy; that his father was a merchant, which was true.

I asked him when he last saw Turner. He said it was in Liverpool, England; they had shipped on board another vessel, and as they were casting off the lines to depart, Turner jumped on shore, and that was the last time I saw him, but was very anxious to hear from him.

The young sailor kept up my acquaintance for a number of years, and every time he came to Boston we talked the matter over; he said he had told the circumstances to hundreds of people, and it was one of the most singular events of his life.

Now comes the question: Who guided the young sailor to meet me at my store, at the very moment I was reading the letter?

I have visited the Turner family several times since, but they have never heard any tidings of their son.

If this should meet the eye of the young sailor, I should be happy to hear from or see him, as I have lost his address.

102 Tremont Street, Boston, Mass.

Socialism and Anarchy.

I have watched with much interest the progress of socialism in Europe. The socialists, when standing upon their true principles, are at a vital point the antagonists of the anarchists. Karl Marx, their greatest thinker, and until his death their leader, laid it down as a fundamental principle of socialism that it was to reach its end by evolution and not by revolution. It differs also from anarchy in this, that it would aim at the power and functions of government, while anarchy would overthrow the whole. There is nothing in common between them but the sense of a wrong done to the laboring class by the present condition of society. While there seems to be much that is impracticable in the theories of the socialists, yet their discussions of social problems are not only harmless, but useful as educating them and encouraging patience and hope.

There is a great advantage in holding up before a people a high, even if it be an unattainable, ideal. The church has of ages been quickened and elevated by its dream of Millennium and society owes a debt to those who, in the words of scripture, "dream dreams." It all helps to lift human life in some measure out of its hard materialistic conditions. The socialists in this country have, however, been so confounded with the anarchists in the public opinion as to have met a general condemnation with them, and probably many among them would hardly know how to classify themselves.

The public are not then wrong and itself an injury in not listening with some degree of what they have had to say, and availing itself of their readiness to antagonize disorder and anarchy.—*J. Hooker in Hartford (Conn.) Times.*

The Relation of Theosophy to Spiritualism.

To the Editor of the Religio-Philosophical Journal.

This is a question deeply agitating the minds of the earnest seekers in spiritual fields, those who have accepted the truths of the spiritual philosophy in their broadest, highest sense, as something pertaining to the development by continued unfolding, of unbounded powers during the endlessness of eternal ages. They are not content with the degrading and selfish trend of a desire, seeking simply to be spiritually coddled, labeled and named, or, to their utter soul-enslavement by the disembodied; neither have they constantly "sought a sign," for they believe "the Kingdom of God is within you." They comprehend that the field of spirit investigation is the limitless Universe, and they who would "know the Truth that shall make them free," must in their mentality magnify the greatness of the Unapproachable, thereby increasing the reflection of its brightness of which the incarnated are the manifestation.

Spiritualists have been the pioneers in the march out of the Egypt of unbelief and materialistic bondage into the fair and fruitful country promised to all who will but try. The many things urged, often with cause against individual adherents, are not part of the doctrines. The errors of their teachings are not and cannot be essential parts of the great truths of Spiritualism.

It is a fact, however disdaintfully it may be treated, that those who have sought true enlightenment from the teachings of the spiritual philosophy, are "duly and truly prepared" to make another step. This step elevates their point of vision, and broadens their horizon. It brings them into affiliation with the Universal Brotherhood called Theosophy.

Theosophy can hardly be called a branch or offshoot of Spiritualism for the former was taught by Gautama Buddha and Jesus, at least three thousand years ago, while the latter can hardly count a half-century of assertive existence. How many tired, hungry souls have been comforted by its teachings, even in this short period.

The Christian religion is nothing if not spiritual, and the Peter, the rock upon which the church is built, is the universal brotherhood of men, and the acknowledged fatherhood of God. The lapse of its leaders into materialism and selfish ambition left the true, steadfast souls grounded on the eternal principles and demonstrated facts underlying the spiritual philosophy. When spiritual leaders become blinded by clinging to material conditions, is it strange that the onward impulse of souls seeking the real, should still continue, or that the moving hosts should gladly hail the broad banner of Theosophy waving a welcome to them?

President Founder Olcott, in his opening address to the General Council of the Theosophical Society, at its annual meeting held in Adyar, India, last December, made the following statement:

"From the fact that many leading members of our Society, myself included, were old Spiritualists, many infer that ours is a branch of that movement. This is not so. If Theosophy were a modern instead of an archaic school, it might be described, perhaps, as an evolution of phenomenal Spiritualism upon the high plane of pure philosophy. But there can be no two opinions as to the likelihood of our movement having a very decided and highly beneficial effect upon Spiritualism. The ancient philosophy does not deny a single one of the facts of mediumism; quite the reverse; but it seems to offer a truly scientific and reasonable explanation for them, and a far nobler idea of evolution on the ascending plane. It would be wrong to forecast the future of Theosophy, without including the recruitment of adherents inevitably destined to come in from the ranks of Spiritualism. These recruits will be the choicest minds of all these alleged millions. But we must work to this end if it is to come speedily, setting, first of all, the example of true Theosophists in thought, word and deed."

This is the carefully weighed utterance of the representative man, par excellence, of the Theosophical movement.

Now it follows that because a Spiritualist has accepted the doctrines of Theosophy, all former associations and attainments are to be befitful and ignored. There is but one truth, and all truth is that one. We are to reject that the path has been opened before us wherein we may advance toward the knowledge we seek.

There are two branches of the Theosophical Society in Chicago. The younger, Ramayana, meeting every Sunday afternoon, at 629 Fulton St., fully endorses the above views. It believes that Spiritualists are at least as good material for Theosophists as Baptists, Methodists, Materialists, Buddhists, or any other creed whatever. They do not believe, either, that it is necessary for one to deny his religion to win standing in the Theosophical ranks, whose platform distinctly denies any distinction of race, creed or color.

W. P. PHELON, M. D.
Pres. Ramayana, B. T. S.

Letter from North Queensland.

To the Editor of the Religio-Philosophical Journal.

Spiritualism is making slow but sure progress in Northern Queensland. Some three or four years ago I commenced investigating. The success in my family circle was astonishing, and being well known, the subject was discussed and circles formed all over the country, and up and down the coast; strange to say, however, the peculiar influence seemed to leave us after the lapse of several months, and for nearly three years we have been practically unable to obtain any results, at least in private. With some friends we are able to obtain results in public, but we are long for a return of the old power whereby we may be enabled to hold close converse with the "dear departed." Strange and absolutely convincing evidence has been received by many here by means of the "talking board," but I judge from your paper, that the "Psychograph" might perhaps help our immediate selves.

W. M. FORSTER.

BOLTON ON FAITH HEALING.

He Takes No Stock in the Pretensions of the Divine Healers.

There were present a large number of laymen and ladies at the meeting of the Methodist ministers lately held in this city, when Dr. W. H. Bolton read his paper on "Faith Healing." He said, among other things:—When Moses began his miraculous works, the physicians and astrologers and astrologers began their work of imitation and destruction. From that day to the present the race has been cursed with pretenders. For the metaphysician, electrician, Christian scientist (so-called), mind and faith healer, I have no word at this time, but turn my thoughts to the advocates of divine healing. Of these there are three distinct schools, represented fairly, I think, by the Rev. A. J. Gordon, D. D., of Boston, the Rev. O. B. Simpson, of New York, and Dr. Cullis, of Boston. Six years ago I went to Dr. Cullis with my boy, yielding to the earnest solicitation of friends and the wish of my son. The doctor catechised me, Mrs. Bolton and the son. The boy and his mother had prepared themselves by prayer, meditation and fasting, and I certainly was in a condition to use all the faith God would allow. The doctor anointed me and offered prayer; then told us the boy was healed; that the Holy Ghost said so. The boy still grew worse. Six months passed, during which the doctor had been away on a European trip. We returned with the child and the doctor said: "Yes, the boy is healed. God is working healing balm in the crucible to discipline your faith." But no relief has yet come. Now I don't think my father is punishing that boy all these years that he may discipline our faith. But the advocates of Divine healing say it was for want of faith. Whose faith, may I ask? My brethren, I cannot accept this interpretation of the Scriptures. It dishonors God. If it is God's power then legs, heads, hearts, lungs, or eyes may be replaced as quickly and surely as a form of sickness checked by medicine. I believe those who claim that broken bones may be set and dislocated joints adjusted without external appliances are more consistent. I lived under the shadow of Dr. Cullis' great institution for six years, and examined with care many of the cases where healing was claimed, and I frankly say that I have never found a case that met my idea of divine healing.

Those who agreed with Dr. Bolton's views were Dr. L. Miller, the Rev. W. H. Burns, Dr. C. E. Mandeville, and Dr. P. M. Caldwell, and the Rev. Mr. Jackson.—*Chicago Tribune.*

A miser grows rich by seeming poor; an extravagant man grows poor by seeming rich.

Character is property. It is the noblest of possessions. It is an estate in the general good-will and respect of men.

Notes and Extracts on Miscellaneous Subjects.

In Buffalo a Sunday walking-match is called a "sacred hoof concert."

The French court of appeals has decided that priests are entitled to marry.

The net increase of members in the Methodist-Episcopal church during 1887 was 106,599.

Mitchell, D. T., has a female dentist who advertises that she "by the use of gas extracts teeth with great pains."

Back in the territorial days of Kansas Senator Ingalls once walked eighteen miles out from Aycusa to try a justice-court case for a fee of \$5.

Spoggs: "Was it not disgraceful the way in which Snuggles snored in church to-day?" Stuggs: "I should think it was. Why, he woke us all up."

"Was St. Paul a dupe?" asked Rev. Joseph Cook in a recent lecture. And a Boston newspaper allowed him to appear in type as asking: "Was St. Paul a dupe?"

They don't seem to know or care much about real justice down in Sonora, Mex. They tax a baby \$2 for being born, and don't collect a cent from a man because he dies.

It is estimated that \$78,200,000 is spent every year for liquor in Pennsylvania, while the output in anthracite coal, their greatest industry, amounts to only \$69,295,000.

Russia prohibits evangelists, but the scriptures are being circulated. Half a century ago there were not twenty-five schools in all Russia; now every village has one.

More than one hundred million stars are revealed to the sight by aid of the most powerful telescopes, and yet astronomers get unduly excited whenever they discover a new one.

A large beaver was shot last week near Starved Rock, LaSalle county.—Beavers were plentiful along the Illinois river thirty or forty years ago, but have been very rare of late years.

In Paris 27,000 families live in apartments having no windows, and in London 60,000 families live in cellars. It would be either an orchid or a chameleon to live on the air that is kept on tap there.

There are fourteen thousand Presbyterians in the British army, and at no former period in the history of the country have there been so many Presbyterian soldiers in Ireland as just at present.

The Evangelical union, which has been established in Germany for the purpose of resisting the encroachments of the Romish church, already numbers two thousand clerical and eight thousand lay members.

An Orlando (Fla.) man has a couple of tame sand-bill cranes which he finds more serviceable than watchdogs in warning him against tramps of burglars. The cranes utter a shrill note at the approach of any stranger.

In Applegate, Ore., a woman, who was preparing a seven-day week, found in its gizzard a nugget of gold worth \$50 cents. If the piece had been let alone it would, no doubt, have gone to laying golden-eggs like the one celebrated in fable.

Edward B. Latimer of Baltimore is the latest in vector of a "perpetual motion." He has spent two-and-a-half years perfecting his machine, and has got it so that it will run thirteen or fourteen minutes at a time without stopping.

An absent-minded man at Harlan, Iowa, passed a cow on the street one day, and lifting his hat he said: "Good-afternoon, Mrs. Cow." The local newspaper published an account of the incident in verse, and the man has brought suit for libel.

The annual sale of p-ws in Dr. Talmage's Brooklyn tabernacle took place recently. The premiums were \$6,200, against \$5,975 last year; pew rentals, \$18,011; receipts from box collections, \$9,000; total income, about \$33,211, against \$31,985 last year.

A memorial tablet in honor of Gen. John A. Logan was dedicated in Metropolitan church, Washington City, Feb. 9. Speeches were made by several congressmen and by the pastor, Rev. Dr. Newman. Mrs. Logan and her children were present.

The pastor of the Methodist church in Wellington, Kan., laid down the gospel the other Sunday a little too plainly to suit some of his hearers, and fifty or more of them got up and left. "

From Here to Heaven by Telegraph.

(Continued from First Page.)

within them, will have but little to answer for to the God that is above them.

Dr. W.—Those are my sentiments exactly. I wish to say that God is within you, about and around you always. You are a part of him, inasmuch as he is in himself all that there is or can be; and he cannot destroy his creature, man, without putting an end to his own existence. It is a well known fact that even gross matter may change form continuously, but that never a trillionth part of an atom was destroyed. Then how much more reasonable to suppose that refined matter, and that which is itself a partaker of the Divine Mind, should not or could not be blotted out. It is subject to eternal progress, and could not within, or rather under, any proposition I could imagine be annihilated and become non est.

You must excuse me for giving so much that is irrelevant. When one comes to you from a foreign shore, and you ask him to tell you of it, say for instance, its people, he cannot well describe to you those people without giving their whole manner or mode of living—their thoughts, customs, dress, and peculiar actions. So in coming to you as a spirit from the Spirit-world, I cannot refrain from stooping down and picking up a flower by the wayside, and handing it down to you, and saying, "My friend, this is one of the flowers we raise in our country." So some of these thoughts, some of these aspirations, some of these panoramas that are shown us here, are a part and parcel of us, and we feel as though it might well appear with our description of other things to show you who and what we are, and why we are what we are. The only difficulty that I experience is that I am apt to make more propositions than I am apt to carry through to a conclusion. I will wander at times in spite of myself, and when I do, will be pleased to have you call me back to that which seemeth best for you to know. I have talked already nearly half an hour, and said scarcely anything. How time flies when we come to you to pour out from the innermost recesses of the soul, that with which our hearts are filled to overflowing. "73."

G.—The same to you, Doctor. Good-bye.

89 Euclid Ave., Cleveland, O., Jan. 28, '88.

Dr. W.—Now, Professor, I suggest that you ask such questions relating to my experience as will be most interesting to your readers. I am so apt to go off from my subject and soliloquize, that it would be an almost endless task for you to follow me through the maze of desultory thoughts. Does this meet your approbation?

G.—I do not feel competent, Doctor. If you had never lived here, it would be different; but having experience on both sides of life, you, from your recollection of our condition, are better able to judge as to what in your life will be either interesting or profitable for us to know in advance. Go right on at your own pleasure. I shall not call a halt, if it takes all winter.

Dr. W.—If I was writing an unabridged encyclopedia, I could do that easily, but as it is, I do not know how to proceed. But I will do the best I can. True, I know to a certain extent, what you need, but I do not know hardly how to determine what you do not need.

Well, I will proceed by saying that the spirit life is a real, tangible one; not imaginative, and I find it a life of work. I find here every profession and every occupation that I found while in my physical body, excepting, perhaps, the clothing business and a few others in the merchant line.

G.—Saloon keepers, for instance.

Dr. W.—Well, I might say a number of others; but what I wish to convey is this, that every legitimate occupation is only begun below, to be followed up here either in *propria persona*, or through the *personelle* of a mortal. That is this: If I, for instance, wish to cure bodily physical ills, I must come here or somewhere and attach myself to a mortal, and work through him—

[G.—How about using the word "mortal"?]

I think you discarded that once.

Dr. W.—I do it to save time. Please put this in a way of explanation. My using the term does not make man mortal. I use the term in its generally accepted sense in common parlance, to save words.

While, on the other hand, if I desire to work in a strictly spiritual field, I must limit myself to the Spirit-world. Then, knowing these things, you may not, and must not, be surprised to know that very much of the human mind directed, but by the decarnate spirits; and I hasten to assure you that this world is a busy, bustling world, more so than the one I left; and while there are loafers that have little or no aspiration to rise, out of or above their level, yet the general tendency is onward and upward.

People often wonder whether we have homes, houses, children, family ties, perhaps family jars, and whether these things seem as real as they did when in the physical body. True, we have a body, using the term body in its accepted sense, but not a physical body, using the adjective in its accepted sense.

I will say first that we have homes—good, sensible, permanent homes; and that the family ties, if congenial on earth, are renewed and perpetuated in heaven. Now I must say another word here, digression or no digression. It is all right to use that term, and this is virtually a telegraph line from earth to heaven, let them sneer as they will. Not that heaven pictured out as the New Jerusalem, with streets of gold, etc., bounded by metes and bounds; but using the word as the place departed spirits go when leaving the earth, and it does not matter whether it is one mile or a billion from it. It is a home and I will say to both orthodox and nonorthodox, that the other place is within the one of which I am speaking;—not a burning, roaring, seething, sulphurous volcano, literal in its make up; but I promise them all (referring to orthodox and nonorthodox) that they will find enough of its equivalent spiritually. If they do not do that which a pure conscience tells them is right; and I verily believe that oftentimes the equivalent would be freely exchanged for the literal, if it could be done.

Now I will proceed again. I wish to enlarge a little upon this point, that affinity is necessary. That much abused term is after all a necessary one to convey my meaning. The Sadducees, I think it was, came to Jesus and asked him how it should go with a man who had several wives; which one he should be with in glory. He answered, you remember, that they did not marry nor were given in marriage in the Spirit-world. Now this in a literal sense is true; but while no marriage ceremonies are gone through with, two loving hearts are bound together by a much stronger bond than those of which you know; and are as inseparable as the oxygen and nitrogen and carbon in your atmosphere. There are no decrees of divorce here, and I give that class of attor-

neys notice to prepare for some other kind of employment,—and from reputation, Chicago lawyers in particular.

I see together every day, reunited families living together and holding sweet counsel with each other. It is to me one of the most beautiful pictures that comes before me as I pass through my present stage of existence. I wish to say, however, that where parties are wholly incompatible in earth life, that, as death is only a door, it does not change them at all and they are incompatible still and are not at all attracted toward each other, no matter how close the kith or kin; and it is possible but hardly probable that they will ever gravitate to the same spiritual centre. Another thing. Some people have an idea that we have no fixed place of abode, but live like the fishes in the sea,—go hither and thither without any reference to time or place, and lead an aimless existence. This is wrong. Everything is as marked and distinct as with you, and the laws that govern us are not only as strict, but even more so than those which govern yourselves, and we must obey law just as closely as must you.

Dr. Whitney.—I wonder if it is a struggle for existence.

Dr. Wells.—We do not have to struggle to exist; neither do you, but you may have to struggle to subsist.

G.—Is that a distinction without a difference?

Dr. W.—No; for subsist means to take such measures as are necessary to preserve the physical body, while to exist means to be a living, conscious, animate being,—sentient; and may be either within or without, attached to or detached from the physical body. See?

G.—I saw it so before, but I wanted the explanation of it in your own words.

Dr. W.—Now while we do not have to struggle for subsistence, we do have to strive for existence,—not in its broadest sense, but to exist, and at the same time advance toward the great fountain of light and knowledge. It is a constant struggle, beset with more or less difficulty; free from bodily pain, of course, as the bodies are left off (the physical ones); but you know how much more galling a wound is to your spirit than to your body. How much rather you would that your trusted friend would slap you in the face, than to wound your feelings by proving himself untrue and unworthy of your confidence.

The questions have been often asked of others, "Do we eat? For heaven's sake, why should we eat? For what do you eat; to build up your spirit or your physical body? Yankee fashion, I have answered the question by asking another. It may be a great disappointment to the gormandizer to think that he can no longer live to eat, but disappointment will come, sooner or later, anyhow; and to be forewarned is to be forearmed. So I would advise my gouty friends to leave off thinking of what they shall eat, and think rather on what and how their immortal spirits shall subsist and exist.

Again they ask, "Do we sleep? We do not sleep as you sleep. What is sleep for? To rest the muscles. As we have no muscles, they need no rest. You sleep to rest the brain. What is the brain? The plastic, elastic substance through which the spirit manifests itself. Separated, then, as we are, from the brain, we do not need the rest; and the brain has been resting, no doubt, ever since we left it."

G.—There is a good place to present a nut for materialists to crack. How do you distinguish between physical matter, spirit matter, and spirit?

Dr. W.—Can you imagine anything being made without being made of something? And if made of something, if that something is not matter, please give me another term for it and I will use it. Matter, as I understand it, is that which is of a permanent nature, and affects the senses. Spirit would answer that definition, it is true, to a certain extent; for it is permanent and affects the senses also. But here I make a distinction like this: A horse moves and the wagon behind it moves, but the horse moves the wagon, not the wagon moves the horse (unless it is going down hill backward). Now spirit perceives matter, but matter cannot in itself conceive of spirit. So this distinction comes in here: that although the bodies are spiritual bodies, that need not rob them of their material composition. Then you will say at once, "Aha! then, if they are matter, they must need something to feed upon to keep them in a state of preservation." That is a stickler for some but does not seem hard when you think of it. The food you eat is made up and drawn wholly from the earth or ground and the elements in the air. You who are in the physical take, for instance, vegetables, and through digestion, extract just as much nitrogen and oxygen and carbon and hydrogen and lime and ammonia and sodium, etc., as you need. Now, we do not go to that trouble. We take ours straight.

G.—You don't imbibe, I hope.

Dr. W.—We absorb. Being "spirits" ourselves, we don't have to take the kind that you refer to. Although, if we help an erring brother to mend his ways, we sometimes become a "refiner of spirits"; and if we as far as possible distill into them such good principles as we ourselves may have learned, why not call us "distillers" also? But you will please make a distinction between the manner of distilling and the thing distilled. But I must pass on to some other subject or some other branch of the main subject.

Eating and drinking and sleeping being disposed of, we must think of something else. We have only touched on the pursuit of knowledge. This is one of the main pursuits on our plane of existence, and one that deserves particular attention.

G.—Then we teachers will have a pretty good prospect of continuing our chosen profession.

Dr. W.—Assuredly. Now bear in mind that this is virtually the all in all of the aspiring denizens of this land, known generally as the Summer Land. The character of the knowledge sought will be as diverse as the character of those who seek it. The astronomer will continue to study the stars (as he calls them); the geologist will delve deeper and deeper into formations of terra firma, no matter where found; and the chemist may here unfold many things in chemistry that were not before revealed. The physiologist, the anatomist, the psychologist; yea, even any or all who work in this field may find plenty for the hand to do, and newer and brighter fields will also be spread out before him, and when he has plucked one flower and held it up to his wondering gaze, like the wonderful lamp of Aladdin, while he looks at it and rubs it to examine it, it turns into a thousand others, each one more intricate than the previous one. And so it goes on to infinity. He then must only expect to walk step by step. The lantern that he carries in his hand,—reason and judgment—will light only step by step, but that is enough. He goes on plodding, wishing, hoping, knowing, until finally faith is lost in sight and swallowed up in victory.

He goes on and on. The beautiful prairies spread out before him as his spiritual eyes are opened more and more, until in time—and who shall say when that time is—when he shall throw down his lantern, emerge from the tunnel through which he has been passing through every stage of his existence, and behold the sunlight of perfect knowledge, and stand face to face with his Maker.

The remainder of this interview will be given in the next number. It was expected that I should present these papers in a series covering in all from twenty to twenty-five columns. I have already more than doubled that, and yet the door is only just opened. That, however, was the main point at issue;—to demonstrate that the door is open, that the gates are ajar, that the veil of the temple of Nature is rent in twain,—and to base this demonstration on physical and metaphysical principles which all men freely admit. There is no end to the information which we have the means of reaching through this channel; but enough has been presented to prove that it is Our Father's pleasure to give us the kingdom, and the next number will close the present series.

H. D. G.

For the Religio-Philosophical Journal.

MATERIALIZATION.

WM. I. GILL.

The reappearance in the old form of one who is known to have dropped the common human conditions, if it is ever a fact, is a great fact, and must be of great importance. After the body is burned or buried, for the spirit with which it was identified to exhibit another form instinct with life and intelligence like to that which has been reduced to ashes or to other dust, is an event which transcends all the laws of our mundane sphere. It is naturally, therefore, and very strongly, discredited by those whose habits of thought render everything supermundane dim and dubious. They will require the strongest and most unequivocal proof.

Further, the extraordinary nature of the supposed event makes its occurrence on trifling occasions or in puerile connections very improbable. Its recurrence according to order, in a regular show for an entrance fee, the greatest of characters of all ages making their appearance at call, to fill the coffers of the medium, does seem, to say the least, a great addition to the wonder, and is calculated to insinuate a doubt of the whole affair to the rational inquirer or to disgust him with the inquiry altogether.

But there is no intrinsic improbability against it. Our personal ignorance amounts to little as an argument, because of its very extensiveness. What we know not others may know, and we may know hereafter. There is an intrinsic improbability against some alleged forms of materialization and their connections, because it is contrary to all the known laws of mind and the personal character of the alleged visitors, that they should make their appearance under those conditions and speak and perform what is attributed to them. But there is no such objection against many of these alleged appearances. The mere idea that such events may, or do occur is not an improbability that justifies disregard of all evidence and neglect of all investigation concerning it, so far as there is any fair opportunity for investigation.

It is also contrary to the principles of science to judge *a priori*, and thence limit our inquiries and regulate our judgment. Within certain lines of special inquiry, one can to a degree anticipate events, but only from previous experience, not independent of it. From experience of the law of gravitation, one is entitled to discredit any alleged violation of that law. Materialization is not supposed to be a necessary violation of any known law of sense or thought. It is a phenomenon which correlates itself with these laws. It is an effect whose supposed cause transcends the world known to us. That there may be supermundane forces and powers which are capable of producing effects within our sphere of sense experience, no one can reasonably deny; and his is all that is affirmed or performed or implied in materialization. The doctrine is that self-conscious spiritual agents, in conformity with laws which they understand partially or wholly, produce and preserve for a short time forms which have to a degree the appearance and functions characterizing bodies which are normal to our sphere. There may be such agents, and they may be endowed at times with this power; and whether it is a fact is a question for such inductive investigation as the case admits.

Here, however, we are confronted with great practical difficulties. One of these arises from the immense number of alleged examples. Many of these, the vast majority, may be frauds or illusions; but it may be that some of them are genuine extramundane manifestations; and it is an immense task to determine this either way, for universal and scientific satisfaction. Numerous frauds are known and not a few literary inventions, and illusions are so common that they begot a presumption that all supposed materializations belong to one of these three classes. And no doubt it is so in a very large number of cases. Incredulity concerning them is, therefore, the natural and scientific mental attitude.

These difficulties are inherent in the subject; but they should not discourage investigation. Initial and preliminary skepticism, should not harden into a negative dogmatism; but only incite to more circumspection in the investigation.

The inquiry should not be confined to phenomena manifested through professional mediums. To these mediums material interests present a constant and powerful temptation to fraud, which is favored and fostered by all the usual circumstances and processes of the alleged manifestations. This creates a degree of presumption against them, and one need not be disappointed if there is found a large proportion of imposture.

Here is seen the strength and weakness of the Seybert Commission. It has confined itself to the professionals; and in nearly every instance it has detected fraud or it has been favored with no notable phenomena. But in discovering fraud with certain mediums, it only followed in the wake of the JOURNAL and of any number of Spiritualists who had before detected and exposed these same mediums. The difference being that the JOURNAL and these Spiritualists were able to differentiate the fraudulent from the genuine, a thing the commission has not yet learned to do. The Report of the Commission is not only negative but limited and uncertain; and no member of the commission is probably so blindly bigoted as to really suppose their superficial and ignorantly conducted work has resulted in a refutation of the essential claims of Spiritualism. In so far as the Report shall incite Spiritualists to more careful statements and to hold mediums to a more rigid test of their claims, that

far is the Commission to be commended whatever may have been the motive of individual members of that body.

There are numerous examples of strange phenomena which occur in unexpected circumstances and connections, where there is no apparent motive for deception or opportunity for fraud or frolic or disguise. These are sometimes reported in the papers. Let them be sent to the Commission or to the Psychical Research Societies, and let a competent delegation proceed to the spot and serve it all the scrutiny which it seems to deserve, or all that the circumstances admit. Let this become a permanent practice faithfully followed by competent parties; and let the records be preserved and classified so that it will at any time be easy for an inquirer to turn to the more probable class of cases and for himself judge of their value. In every civilized country there would in time be accumulated a mass of well-sifted facts which would form the basis of a decisive induction on the subject. Nor can it be reasonably denied that there are some probabilities in favor of the supermundane manifestations. It accords with some of the deeper desires of the human heart. It accords very well with the idea of personal continuity and the continuity of moral forces, and the natural desire and expectation of benefit from those who have passed to the new experience. Hence religion in its higher forms fosters the notion and so all religions, unless Buddhism be an exception, favor and affirm it.

Then it is testified to as an experience by many of the ablest and most circumspect intellects the world has ever known. Some of them give the most circumstantial details of their experience. Their testimony cannot be rebutted by that of inferior persons, whether honest or fraudulent; but it does serve as a rebuttal of the doubt engendered by the follies and frauds so conspicuous in other quarters; so that on the whole the probabilities are *a priori* in favor rather than against the reality of some kinds and forms of materialization.

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We still have a few copies of the Theosophist prior to 1887, which we are selling at 25 cents a number; they are as follows: Nov. 1879; March to June, inclusive, and August, September, and November 1881; May and September, 1886. Also supplements at 15 cents each as follows: March, April, May, August and November 1881.

These numbers are about out of print and we offer this opportunity to those wishing to complete their files, or in need of special numbers. The regular price of the Theosophist is 50 cents a number; that of the supplement 25 cents; these are offered at 25 and 15, respectively.

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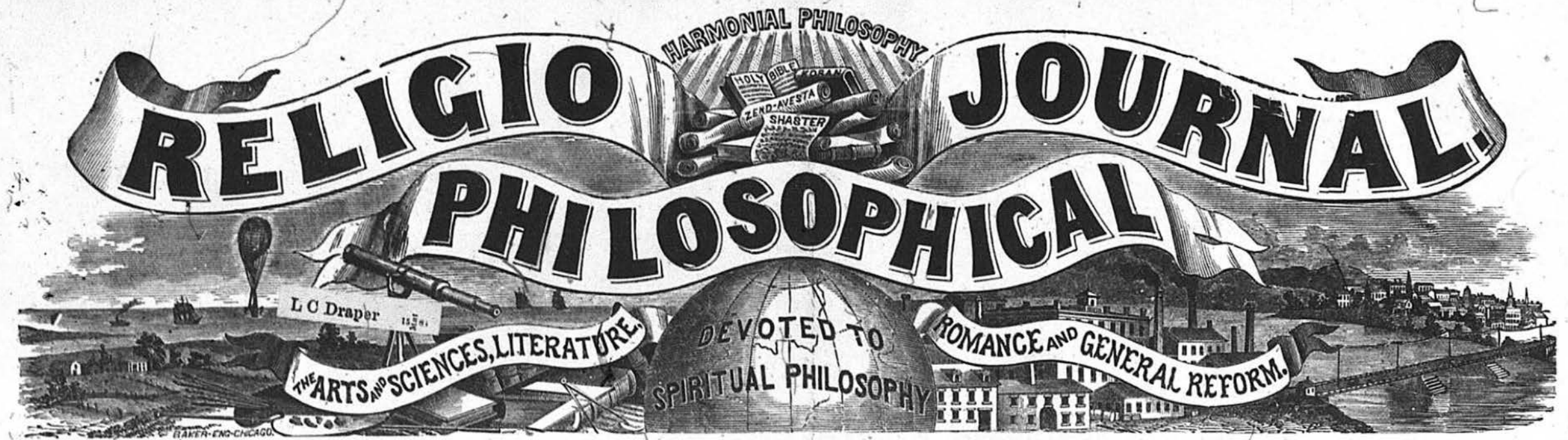
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CHICAGO, MARCH 10, 1888.

No. 3

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

FROM HERE TO HEAVEN By Telegraph:

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 11.

Facilities for Communication with the Higher Spheres.—Communication between Planets.—Astronomical Subjects.—Spirit Homes.—Enjoyment, Employment, Etc.—Organic Structure of the Spiritual Body.—The Embodied Spirit Embryo.—Closing Remarks.

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This number begins where the last one closed, and needs no introduction.

INTERVIEW OF JAN. 28, 1888—CONTINUED.

G.—What are your facilities for obtaining information from the spheres above you?

Dr. W.—They can come to us, but we can not go to them. The first-class passengers on an ocean steamer can go down, if they wish, and hold conversation with the steerage passengers, but, as you know, the second-class ones cannot be permitted to go above, according to the conditions of the contract to which they subscribed before taking passage. So it is in spirit-life. Those above can, if they wish, come down; but we cannot go up until we have by good actions, good motives back of them, and by hard work paid every farthing that will entitle us to a ticket that takes us into the stage above.

G.—What are your facilities for communication with spirits from other planets and systems?

Dr. W.—On this subject I am something like the child that went to New York; but I may know a little about the candy and the monkey and the parrot. I do know this: that there are inhabitants on every body of any size which it has been my privilege to investigate, and they are much like ourselves. Think for a moment, that they could not be otherwise. We all have one common Father, God; and although some children may be better looking and more intelligent than others, there will be a general resemblance in all. We have one Father, God. There is no being can aspire to the Infinite, and not be a spark from the Divine Mind, and a brother to every other spark that has emanated from the same source. When brothers meet, there is a language of the soul that needs no spoken words. Soul meets soul and there is a pouring out of ideas from one to the other. Man makes languages while in the body only to represent his ideas in the abstract. Once you do away with the signs and grasp the idea, the real thing, you can readily see that it matters not whether it be between country and country, or world and world, we are all one. I will vouchsafe this much, however; that the denizens of the planet Jupiter, as far as I have met them, are about as homely, speaking from a former aspect as it strikes my eye, as any I have met. They do not all assume the same form as man. Neither need we also. Having perfect control over that which I purely matter, we can ourselves assume almost any form, and you will no doubt remember in the New Testament, where the spirit of God (should be

translated from God) descended in the form of a dove upon the Savior at his baptism, and these words, it is said, were repeated by it: "This is my beloved son in whom I am well pleased."

G.—Do you see that any of the inhabitants of Jupiter are sufficiently progressed to communicate with each other without the use of language? That is, can they read each other's thought while yet in the flesh?

Dr. W.—Not as far as I know; but some of them know a great deal more of the earth than you know of them.

G.—Can we demonstrate that we have established communication between planets?

Dr. W.—That is a question that I should like to study a little before giving an opinion. It is easy to conceive that a disembodied spirit from another planet could come and converse with you, for instance, here; but the next thing would be to logically prove it—that is, that it in reality was from a given star or planet. But this may be open to such forcible and logical deductions from positive premises, that all who would admit of anything as proven, without appealing to positive sight or hearing, or one of the five senses, might easily and readily believe.

G.—Is there any life on the face of the moon?

Dr. W.—Yes.

G.—Is there human life there?

Dr. W.—I think I covered that point by saying there is no body of any size, but is inhabited by thinking, sentient beings. It is so of the moon, even though you have it now only about forty to sixty miles away from you. You are judging from wrong premises.

G.—But how about its atmosphere?

Dr. W.—It has an atmosphere, and has beings suited to it, just as much as the Esquimaux is suited to his part of the earth upon which you live. Time will prove this, I think, and your blind sister, the moon, will sometime be very much more closely identified with your mother, earth, than now.

G.—But I desire to demonstrate that we, through you, can communicate with the embodied inhabitants now living upon other worlds, and I have a plan for proving this in a manner that will be conclusive, even to those who can appreciate only the testimony of sight. With our present telescopic power, we can see something of the geographical character of Jupiter, Saturn and Mars, and the scheme I had in view was intended to reach one or another of them. If they have no telescopes, we, through you, can teach them how to make them; but in the case of Jupiter and Saturn, I suspect that we should find ourselves the pupils, with them for our teachers. But if the moon is inhabited, our proximity to her makes the question much easier of solution; for the 239,000 miles is a mere step compared with the distance to Jupiter or Saturn. We might have to pay in advance for our information by giving them evidence that we had received messages from them, after which they would be ready to reciprocate. For instance, suppose we should agree through alleged spirit communication with the inhabitants of the moon, that on a certain day (stipulated by them) we would let the waters of the ocean overflow the Sahara desert. That would be a sign which they could see and appreciate, and would be evidence to them that we had received their communication and understood it. Then, being paid in advance, and having no room for doubt in the face of ocular demonstration, they would naturally be ready to perform some similar task which would be proof positive to us. A much smaller sign than that of the Sahara desert would be ample for us in the case of the moon, and the geology and geography of the planets may make it easy for their inhabitants to outdo us in devising such ways and means, and carrying such projects into execution. Other things I might mention, say the projectile force which we have reached with dynamite, would throw a cannon ball clear out of the moon's sphere of attraction, and such a ball, after revolving for a time as our satellite, must of necessity come to the earth, though it might fall into the ocean, or the jungles of Africa and never be found. Then, again, it might not, and out of many trials some one at least might reasonably be expected to prove our point.

Dr. W.—I will submit your thoughts to higher authorities here, and report in the future. I have not been very much moon-struck as yet, but I must confess the scheme is certainly worthy of consideration.

89 Euclid Ave., February 4, 1888.

Dr. W.—Good P. M., Professor.

G.—"73" Doctor. Did you observe that the moon was eclipsed just after we were talking about her the other evening? "Post hoc, ergo propter hoc."

Dr. W.—Ha! ha! ha! Yes. Did you? Very pretty copper.

G.—Yes. We made Luna blush. But without joking, the penumbra was just grand.

Dr. W.—The moonites didn't feel bad over it at all.

G.—No. Why should they? It looked to them as an immense eclipse of the sun. I say immense because the earth looks to them much larger than the sun.

Dr. W.—They don't call your planet the "earth."

G.—What do they call it, Doctor?

Dr. W.—"Agisbad," or some gibberish that sounds like that.

G.—Do they mean that we have been for "Ages bad."

Dr. W.—No. That means in their language, "a cold ball," as this earth to them looks like a dirty snowball.

G.—You know, Doctor, we have good scientific reasons for believing that the moon has no air and no water; and even if it had these, their day being twenty-eight times as long as ours, and their night twenty-eight times as long, would make the extremes of heat and cold unbearable to any such beings as we are.

Dr. W.—They have a neutralizing ground current that you don't understand.

Dr. Whitney.—Is it the vortical current?

Dr. Wells.—Yes. How did you know it?

Dr. Whitney.—It is that current that turns every body in the heavens in its daily revolutions.

Dr. Wells.—Some spirit has given it away before.

G.—Concerning water, etc., as we never see the other side of the moon, we do not know what conditions may exist there.

Dr. W.—It is a kind of one-sided affair, then, as far as you are concerned. Well, it has two distinct atmospheres, but I will look these matters up and report to you in future. It is unprovable to you, and therefore unimportant.

G.—Many things that were thought unprovable have been proved. What can you tell me about Vulcan, the new planet?

Dr. W.—I thought you meant the blacksmith. I am not very much in the astronomy business.

G.—Well, let me give you one or two more questions to refer along with these: Do you see causes at work that are likely to bring other planets into existence still nearer the sun; or are there now others too near for us to see them? Has the earth a luminous ring? If not, what can you say of the zodiacal light that seems to argue so to us? I have some leading questions on comets, but will omit them for the present. Now I will ask something that is more in your line. Can you now follow your childhood's experience back of where your memory while in the flesh was able to go?

Dr. W.—No. The reason is obvious, that although the brain is a material thing yet it must be developed enough to allow of perfect cerebration, and this the child has not. I mean this: that individualized spirit only becomes so through the organized body, and being in itself more of a force than a sentient thing, it only obtains individuality through the operation of the mind, by spirit acting on and through matter. Do you 132?

G.—Well, mostly. Do you mean that force ever assumes intelligence?

Dr. W.—No. I do not mean that. I mean the very opposite: Here is, for instance, a spark from the Divine Mind. It takes unto itself a form through the infant in order to develop individuality. It can only do so through brain, and the other organs of the body. It is distinguished from mere animal life as I have explained to you heretofore in being able to form a conception of its Creator and look forward into futurity as well as looking back to its origin. No animal has this faculty. True, some animals have an instinct, for instance, of laying up stores for winter for their young, etc. Now this instinct is not a low type of reason, as Darwin would lead you to believe, but is imparted information and not inherent.

G.—And often more perfect than our reason.

Dr. W.—Yes. They get it from Nature and Nature's God, and He never makes a mistake. For instance, Heats direct upon the animals' brains, and makes them do what they do without their knowing why they do so. The child before it had reason, is endowed with this imparted instinct. It pursues and it performs such things as Nature requires for its preservation; but mark you, as soon as reason dawns and takes her seat upon the throne, just in proportion as the inherent faculty is developed, the imparted faculty subsides.

G.—What is the very earliest recognition of individuality in man?

Dr. Whitney.—Four and a half months.

Dr. Wells.—You are away off. As I understand the question, the Doctor is away off his bearings. True, quickening takes place at that time, as it takes place at various other periods in all the animal kingdom of the mammalia order; but that is no sign that individual consciousness takes place. The individual cannot take place, as I understand the term, until the will can predominate. Now before parturition, there is no consciousness, but there is life more closely resembling vegetable than animal life. It is on the vegetative order, and not until the magnetic cord is severed between the mother and her young, does complete volition on the child's part (or the young) commence. As proof of this, if you would hypnotize the mother immediately after the child is born, but before severing the umbilical cord, the child would enter the hypnotic state at the same time, showing that the mother's mind and her child's are as yet almost as one.

G.—There is a well authenticated case on record of a woman who anticipated great suffering, and was therefore hypnotized immediately before confinement. Everything passed off as usual but the mother felt no pain whatever.

Dr. Wells.—Neither did the child. That does not disprove my theory at all; but I will wager my spirit check for a hundred dollars that the child did not cry when born, as they usually do the first thing.

G.—Well, I don't know about that. The book doesn't say.

Dr. W.—They usually don't say the most important things; but as soon as the umbilical cord was severed, I'll wager another hundred that it did cry, if alive and healthy.

G.—It was said to be alive and well.

Dr. Whitney.—Do you make any distinction between severing the cord and detaching the placenta?

Dr. Wells.—Your question is very apropos. The placenta is the vegetative part, but must remain *in situ*, in order to keep up the connection magnetically. [This subject was further discussed in a more technical way than would be appropriate here.]

89 Euclid Ave., Feb. 11, 1888.

G.—Good afternoon, Doctor. Before entering upon the main question for to-day, I wish to ask, Do you dictate to your operator, John Rife, the exact words you wish him to use, or simply give him the ideas?

Dr. W.—I explained that one day before this when I told you that we use ideas here and not words; but in medical phraseology it is necessary, as Rife is not a physician, for me to dictate the exact language, in most cases. You remember the comparison that I made about words being photographic representations of ideas. Now if I were communicating with a doctor in spirit-life, I should merely exchange ideas, not words; but I must suit myself to the capacities of those I address.

Dr. Whitney.—May I ask a question right there? In exchanging these ideas, must you be near each other?

Dr. Wells.—That depends upon conditions entirely. There is such a thing as thought transference, even as between planets, but the conditions must be just right; just as the atmosphere must be just right at one or two points in Switzerland, where parties can talk in a whisper six miles from one to the other, and hear distinctly without a telephone or even a string.

G.—Now concerning your spirit homes. You say you have good, sensible, permanent homes. If permanent, where are they located? For instance, where is yours?

Dr. W.—Here, most of the time. Isn't this a good, sensible place?

G.—Yes; but the answer is not a good, sensible answer to my question.

Dr. W.—Perhaps facetiousness is not in order. Well, Professor, I will be fair with you and say that my home and that of my family who are over on this side is in what I might call spiritual New York. There is a long story connected with this in the way of explanation, that I fear might be tedious. That is, to make it plain, I should have to go into considerable detail, but if you can stand it, I can.

G.—It is just these little details that we are hungry for. In messages like these, all the little minutiae that can be introduced come to us like they do in letters between friends. It is the little bits interlined and tucked in around the corners that are the sweetest, and reveal most of the real feeling and sentiment of the writer.

Dr. W.—Well I guess I'll just tuck all of mine in between the lines then. I have never seen anything written upon this subject, and it may interest the general public to some extent. It is impossible however to so closely blend the seen and the unseen that the two will be as one; or so that you can, if you please, as spirits incarnate, peep over the parapet into spirit land, and fully understand and appreciate that which belongs strictly to the deccarate. I will say in the way of introduction, that we have cities and fields and brooks and trees and flowers, just as much as you have, and the position of them geographically is just as distinct as with you, and they remain in *statu quo*, as far as place is concerned, just the same as your own; but we only retain such parts of them as are necessary to satisfy the conditions with which we are now surrounded. Another thing, we have means of communication from place to place,—for instance, from Cleveland to New York; but we do not need a railway, or the appliances thereto; for having no gross corporeal bodies to move from one place to another, we are not compelled to overcome the force of gravitation by the use of steam, a locomotive, cars, rails, ties, etc. The only ties we have here are family and social ties.

(Sideltrack again.)

Well, then, to continue, having these cities as our homes, we can arrange the domestic affairs according to the wants that arise from time to time. I wish now to impress upon your mind the reality of the soul of things. It is just as possible to have a refined, actual, real house over here, as it is to have a refined organism for a spiritual body; and having these things, we can use them at will. You tell the wild man of Australia of a palatial New York mansion, and he could not comprehend it; and if capable of forming an expression, would say it was impossible to have it garnished so beautifully. So because you cannot see a thing, you must not think it cannot be. The rose in the garden is just as beautiful in the blackness of midnight, as when the sun shines upon it, but because you cannot see it, you must not dispute its existence. So it is with electricity, magnetism and other unseeable agents. They are as real as the chair upon which you sit, and yet if they did not appeal to one of your poor little five senses, you would say they did not exist. If you could sit down on a battery, you would soon acknowledge that something existed that you could not see, but could readily feel. I wish to say further that electricity and magnetism are about all the agents, or things, if you please, that are common to spirit and mortal unchanged; and that is why electricity and magnetism are universally used as a medium to exchange thoughts and communicate from shore to shore.

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cause they cannot comprehend a thing, they must not pronounce it *non est*. Why, my dear sir, right off your own planet, within the domain of physics alone, you have not as yet scooped up a thimbleful along the sands of a mighty ocean of knowledge. Then if this be true of one science alone, think ye, ye materialists, that the loving Father would put it into your hearts and into your minds to reach out after the knowable, and that he would give you merely a peep into the promised land, and then, like Moses, let ye be buried just in sight of it, and say, That is all I have for thee? Away with such thoughts. He would not kindle a fire that is never to be quenched. He would not allow His children to thirst for knowledge, when there is an everlasting fountain of pure water of knowledge constantly running over the golden sands of truth. Do not, then, complain, if you only get one drop of water to cool your parched tongue while incarnate; for just as sure as there is a fountain, just so sure will you, my brothers, be allowed to drink and be fully satisfied. But to resume.

Granted, then, that we have spirit homes—I call them by this name that you may comprehend, as I know of nothing really that will express it better; but I use the term as a noun possessed, meaning a spirit's home, instead of an actual spiritually organized house. While things have a soul, that soul is highly attenuated matter. It is matter with all the grosser element left out, but as contradistinguished from the spiritual being, it is inanimate. It cannot think, act, nor has not of itself volition, no more than gross matter from which it is derived. It is mobile, and it is as necessary for a spirit who desires a real home, to exert his will, as it is for you, Professor, if you desire a home to use not only your will, but muscle, or some one else's for you. The distinction must be made, and clearly, too. That which cannot conceive of its own existence is inanimate, to a great extent. True; plants are animate, as they possess the life element. The life element is an attribute of spirit but not spirit itself merely because it is an attribute of it.

The "Eternal City," (not Rome) would naturally be geographically exactly above the gross city. So with your own Forest City. Away up (or down, as you please), into the blue ether through which God's sunshine comes every day, there is a counterpart of your own beautiful city, and sometime you will see it just as sure as you see surrounding objects now. This will account in a measure for something that often puzzles our good people on *terra firma*, (Mother Earth,—there are several *terra firmas*.) They wonder why their friends are right around them, conversant with nearly all the affairs of life; and that old neighbors are together and enjoying each other's society as of yore. Why my dear sir, they have only gone from the city terrestrial to the city celestial,—not built with hands, it is true, but the expression was used exactly as I use it now. "Not built with hands," and why? The hands are used for prehension, etc., in a physical state, because such conditions surround the mortal that he must use the hands in performing such manual labor as may be necessary to preserve the physical body. That is all. Now when the "house of clay," the "tabernacle," is unnecessary and he builds from highly attenuated matter to suit his spiritual needs, he need not use the hands. That has become unnecessary. By mere force of will he calls the elements together, just as the great Creator spake into existence a million worlds. As he goes higher and higher up the scale, he possesses more and more of the attributes of the Father until at last, as your bible tells you, he shall be like Him.—WELLS.

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Dr. W.—How are you, Professor.

G.—"73," Doctor.

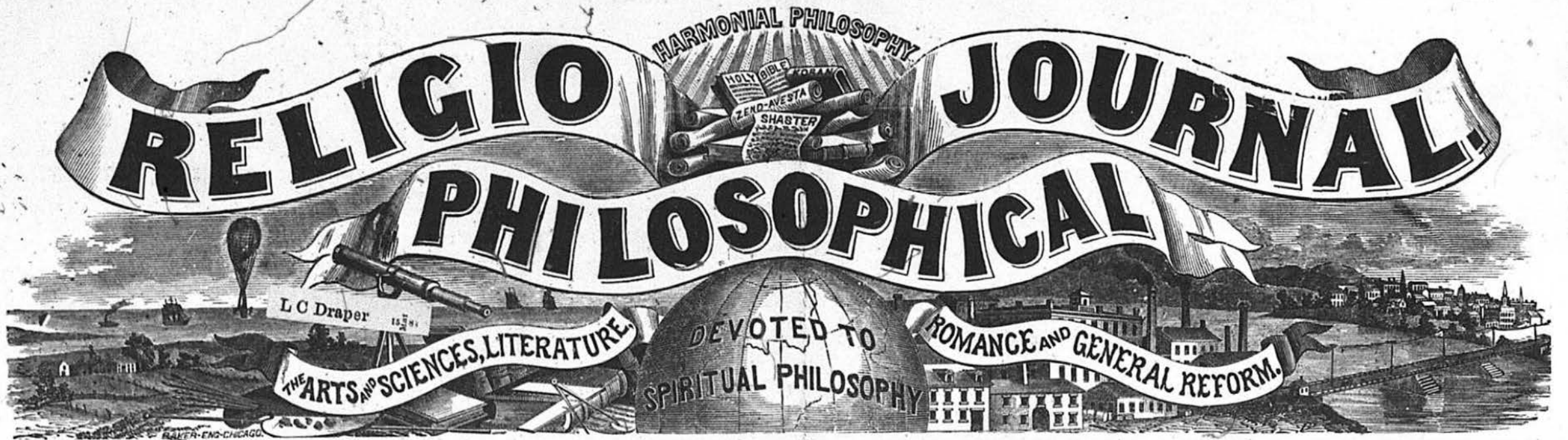
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Granting then that our homes are permanent, it is in order to say that we enjoy the domestic relations in every sense, just as much as we did while in the physical or animal body. I might qualify this by saying that we only have use for such enjoyments as are peculiar to the spiritual being, and nothing is desired that would only satisfy the animal part of us while in our former stage of existence. I found here/my old friends, neighbors, classmates and associates. I found here all who had passed through the valley of the shadow of death. Death, a word I use to signify atomic separation,—a chemical and spiritual change. As to the spirit, there is no death,—only transition. It recalls to my mind the pleasing stanza—

When from earth the spirit, freed,
Hastens homeward to return,
Mortals say a man is dead,
Angels say a child is born.

I found here the sages of all nations. The poet, the sculptor, the painter, yea every trade or profession that as I have before said was capable of being carried from one world to the next. Right here, let me say that this should be, in a professional way at least, a guide as to what to follow while in the body; namely, look carefully and see whether you can go on in the same line when you pass out into the beyond. True, there are exceptions. For instance, I notice that lawyers have very little to do here, as people do not quar-

(Continued on Eighth Page.)



Truth wears no mask; bows at no human shrine; seeks neither place nor applause: she only asks a hearing.

VOL. XLIV.

CHICAGO, MARCH 10, 1888.

No. 3

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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SEVENTH PAGE.—The Place to die. Mathematics. Miscellaneous Advertisements.
EIGHTH PAGE.—Continued Articles. Miscellaneous Advertisements.

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PAPER NO. 11.

Facilities for Communication with the Higher Spheres.—Communication between Planes.—Astronomical Subjects.—Spirit Homes.—Enjoyment, Employment, Etc.—Organic Structure of the Spiritual Body.—The Embodied Spirit Embryonic.—Closing Remarks.

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This number begins where the last one closed, and needs no introduction.

INTERVIEW OF JAN. 28, 1888—CONTINUED.

G.—What are your facilities for obtaining information from the spheres above you?

Dr. W.—They can come to us, but we can not go to them. The first-class passengers on an ocean steam-er can go down, if they wish, and hold conversation with the steerage passengers, but, as you know, the second-class ones cannot be permitted to go above, according to the conditions of the contract to which they subscribed before taking passage. So it is in spirit-life. Those above can, if they wish, come down; but we cannot go up until we have by good actions, good motives back of them, and by hard work paid every farthing that will entitle us to a ticket that takes us into the stage above.

G.—What are your facilities for communicating with spirits from other planets and systems?

Dr. W.—On this subject I am something like the child that went to New York; but I may know a little about the candy and the monkey and the parrot. I do know this: that there are inhabitants on every body of any size which it has been my privilege to investigate, and they are much like ourselves. Think for a moment, that they could not be otherwise. We all have one common Father, God; and although some children may be better looking and more intelligent than others, there will be a general resemblance in all. We have one Father, God. There is no being can aspire to the Infinite, and not be a spark from the Divine Mind, and a brother to every other spark that has emanated from the same source. When brothers meet, there is a language of the soul that needs no spoken words. Soul meets soul and there is a pouring out of ideas from one to the other. Man makes languages while in the body only to represent his ideas in the abstract. Once you do away with the signs and grasp the idea, and taking it for granted that the idea is the real thing, you can readily see that it matters not whether it be between country and country, or world and world, we are all one. I will vouchsafe this much, however; that the denizens of the planet Jupiter, as far as I have met them, are about as homely, speaking from a former aspect as it strikes my eye, as any I have met. They do not all assume the same form as man. Neither need we also. Having perfect control over that which I purely matter, we can ourselves assume almost any form, and you will no doubt remember in the New Testament, where the spirit of God (should be

translated from God) descended in the form of a dove upon the Savior at his baptism, and these words, it is said, were repeated by it: "This is my beloved son in whom I am well pleased."

G.—Do you see that any of the inhabitants of Jupiter are sufficiently progressed to communicate with each other without the use of language? That is, can they read each other's thought while yet in the flesh?

Dr. W.—Not as far as I know; but some of them know a great deal more of the earth than you know of them.

G.—Can we demonstrate that we have established communication between planets? Dr. W.—That is a question that I should like to study a little before giving an opinion. It is easy to conceive that a disembodied spirit from another planet could come and converse with you, for instance, here; but the next thing would be to logically prove it—that is, that it in reality was from a given star or planet. But this may be open to such forcible and logical deductions from positive premises, that all who would admit of anything as proven, without appealing to positive sight or hearing, or one of the five senses, might easily and readily believe.

G.—Is there any life on the face of the moon?

Dr. W.—Yes.

G.—Is there human life there?

Dr. W.—I think I covered that point by saying there is no body of any size, but is inhabited by thinking, sentient beings. It is so of the moon, even though you have it now only about forty to sixty miles away from you. You are judging from wrong premises.

G.—But how about its atmosphere?

Dr. W.—It has an atmosphere, and has beings suited to it, just as much as the Esquimaux is suited to his part of the earth upon which you live. Time will prove this, I think, and your blind sister, the moon, will sometime be very much more closely identified with your mother, earth, than now.

G.—But I desire to demonstrate that we, through you, can communicate with the embodied inhabitants now living upon other worlds, and I have a plan for proving this in a manner that will be conclusive, even to those who can appreciate only the testimony of sight. With our present telescopic power, we can see something of the geographical character of Jupiter, Saturn and Mars, and the scheme I had in view was intended to reach one or another of them. If they have no telescopes, we, through you, can teach them how to make them; but in the case of Jupiter and Saturn, I suspect that we should find ourselves the pupils, with them for our teachers. But if the moon is inhabited, our proximity to her makes the question much easier of solution; for the 239,000 miles is a mere step compared with the distance to Jupiter or Saturn. We might have to pay in advance for our information by giving them evidence that we had received messages from them, after which they would be ready to reciprocate. For instance, suppose we should agree through alleged spirit communication with the inhabitants of the moon, that on a certain day (stipulated by them) we would let the waters of the ocean overflow the Sahara desert. That would be a sign which they could see and appreciate, and would be evidence to them that we had received their communication and understood it. Then, being paid in advance, and having no room for doubt in the face of ocular demonstration, they would naturally be ready to perform some similar task which would be proof positive to us. A much smaller sign than that of the Sahara desert would be ample for us in the case of the moon, and the geology and geography of the planets may make it easy for their inhabitants to outdo us in devising such ways and means, and carrying such projects into execution. Other things I might mention, say the projectile force which we have reached with dynamite, would throw a cannon ball clear out of the moon's sphere of attraction, and such a ball, after revolving for a time as our satellite, must of necessity come to the earth, though it might fall into the ocean, or the jungles of Africa and never be found. Then, again, it might not, and out of many trials some one at least might reasonably be expected to prove our point.

Dr. W.—I will submit your thoughts to higher authorities here, and report in the future. I have not been very much moon-struck as yet, but I must confess the scheme is certainly worthy of consideration.

89 Euclid Ave., February 4, 1888.

Dr. W.—Good P. M., Professor.

G.—"73" Doctor. Did you observe that the moon was eclipsed just after we were talking about her the other evening? "Post hoc, ergo propter hoc."

Dr. W.—Ha! ha! ha! Yes. Did you? Very pretty copper.

G.—Yes. We made Luna blush. But without joking, the penumbra was just grand.

Dr. W.—The moonlight didn't feel bad over it at all.

G.—No. Why should they? It looked to them as an immense eclipse of the sun. I say immense because the earth looks to them much larger than the sun.

Dr. W.—They don't call your planet the "earth."

G.—What do they call it, Doctor?

Dr. W.—"Agisbad," or some gibberish that sounds like that.

G.—Do they mean that we have been for "Ages bad."

Dr. W.—No. That means in their language, "a cold ball," as this earth to them looks like a dirty snowball.

G.—You know, Doctor, we have good scientific reasons for believing that the moon has no air and no water; and even if it had these, their day being twenty-eight times as long as ours, and their night twenty-eight times as long, would make the extremes of heat and cold unbearable to any such beings as we are.

Dr. W.—They have a neutralizing ground current that you don't understand.

Dr. Whitney.—Is it the vortical current?

Dr. Wells.—Yes. How did you know it?

Dr. Whitney.—It is that current that turns every body in the heavens in its daily revolutions.

Dr. Wells.—Some spirit has given it away before.

G.—Concerning water, etc., as we never see the other side of the moon, we do not know what conditions may exist there.

Dr. W.—It is a kind of one-sided affair, then, as far as you are concerned. Well, it has two distinct atmospheres, but I will look these matters up and report to you in future. It is unprovable to you, and therefore unimportant.

G.—Many things that were thought unprovable have been proved. What can you tell me about Vulcan, the new planet?

Dr. W.—I thought you meant the blacksmith. I am not very much in the astronomy business.

G.—Well, let me give you one or two more questions to refer along with these: Do you see causes at work that are likely to bring other planets into existence still nearer the sun; or are there now others too near for us to see them? Has the earth a luminous ring? If not, what can you say of the zodiacal light that seems to argue so to us?

I have some leading questions on comets, but will omit them for the present. Now I will ask something that is more in your line. Can you now follow your childhood's experience back of where your memory while in the flesh was able to go?

Dr. W.—No. The reason is obvious, that although the brain is a material thing yet it must be developed enough to allow of perfect cerebration, and this the child has not. I mean this: that individualized spirit only becomes so through the organized body, and being in itself more of a force than a sentient thing, it only obtains individuality through the operation of the mind, by spirit acting on and through matter. Do you 139?

G.—Well, mostly. Do you mean that force ever assumes intelligence?

Dr. W.—No. I do not mean that. I mean the very opposite. Here is, for instance, a spark from the Divine Mind. It takes unto itself a form through the infant in order to develop individuality. It can only do so through brain, and the other organs of the body. It is distinguished from mere animal life as I have explained to you heretofore in being able to form a conception of its Creator and look forward into futurity as well as looking back to its origin. No animal has this faculty. True, some animals have an instinct, for instance, of laying up stores for winter for their young, etc. Now this instinct is not a low type of reason, as Darwin would lead you to believe, but is imparted information and not inherent.

G.—And often more perfect than our reason.

Dr. W.—Yes. They get it from Nature and Nature's God, and He never makes a mistake. For instance, He acts direct upon the animals' brains, and makes them do what they do without their knowing why they do so. The child before it had reason, is endowed with this imparted instinct. It nurses and it performs such things as Nature requires for its preservation; but mark you, as soon as reason dawns and takes her seat upon the throne, just in proportion as the inherent faculty is developed, the imparted faculty subsides.

G.—What is the very earliest recognition of individuality in man?

Dr. Whitney.—Four and a half months.

Dr. Wells.—You are away off. As I understand the question, the Doctor is away off his bearings. True, quickening takes place at that time, as it takes place at various other periods in all the animal kingdom of the mammalia order; but that is no sign that individual consciousness takes place. The individual cannot take place, as I understand the term, until the will can predominate. Now before parturition, there is no consciousness, but there is life more closely resembling vegetable than animal life. It is on the vegetative order, and not until the magnetic cord is sundered between the mother and her young, does complete volition on the child's part (or the young) commence. As proof of this, if you would hypnotize the mother immediately after the child is born, but before severing the umbilical cord, the child would enter the hypnotic state at the same time, showing that the mother's mind and her child's are as yet almost as one.

G.—There is a well authenticated case on record of a woman who anticipated great suffering, and was therefore hypnotized immediately before confinement. Everything passed off as usual but the mother felt no pain whatever.

Dr. Wells.—Neither did the child. That does not disprove my theory at all; but I will wager my spirit check for a hundred dollars that the child did not cry when born, as they usually do the first thing.

G.—Well, I don't know about that. The book doesn't say.

Dr. W.—They usually don't say the most important things;—but as soon as the umbilical cord was severed, I'll wager another hundred that it did cry, if alive and healthy.

G.—It was said to be alive and well.

Dr. Whitney.—Do you make any distinction between severing the cord and detaching the placenta?

Dr. Wells.—Your question is very apropos. The placenta is the vegetative part, but must remain *in situ*, in order to keep up the connection magnetically. [This subject was further discussed in a more technical way than would be appropriate here.]

89 Euclid Ave., Feb. 11, 1888.

G.—Good afternoon, Doctor. Before entering upon the main question for to-day, I wish to ask. Do you dictate to your operator, John Rife, the exact words you wish him to use, or simply give him the ideas?

Dr. W.—I explained that one day before this when I told you that we use ideas here and not words; but in medical phraseology it is necessary, as Rife is not a physician, for me to dictate the exact language, in most cases. You remember the comparison that I made about words being photographic representations of ideas. Now if I were communicating with a doctor in spirit-life, I should merely exchange ideas, not words; but I must suit myself to the capacities of those I address.

Dr. Whitney.—May I ask a question right there? In exchanging these ideas, must you be near each other?

Dr. Wells.—That depends upon conditions entirely. There is such a thing as thought transference, even as between planets, but the conditions must be just right; just as the atmosphere must be just right at one or two points in Switzerland, where parties can talk in a whisper six miles from one to the other, and hear distinctly without a telephone or even a string.

G.—Now concerning your spirit homes. You say you have good, sensible, permanent homes. If permanent, where are they located? For instance, where is yours?

Dr. W.—Here, most of the time. Isn't this a good, sensible place?

G.—Yes; but the answer is not a good, sensible answer to my question.

Dr. W.—Perhaps facetiousness is not in order. Well, Professor, I will be fair with you and say that my home and that of my family who are over on this side is in what I might call spiritual New York. There is a long story connected with this in the way of explanation, that I fear might be tedious. That is, to make it plain, I should have to go into considerable detail, but if you can stand it, I can.

G.—It is just these little details that we are hungry for. In messages like these, all the little minutiae that can be introduced come to us like they do in letters between friends. It is the little bits interlined and tucked in around the corners that are the sweetest, and reveal most of the real feeling and sentiment of the writer.

Dr. W.—Well I guess I'll just tuck all of mine in between the lines then. I have never seen anything written upon this subject, and it may interest the general public to some extent. It is impossible however to so closely blend the seen and the unseen that the two will be as one; or so that you can, if you please, as spirits incarnate, peep over the parapet into spirit land, and fully understand and appreciate that which belongs strictly to the decarnate. I will say in the way of introduction, that we have cities and fields and brooks and trees and flowers, just as much as you have, and the position of them geographically is just as distinct as with you, and they remain in *statu quo*, as far as place is concerned, just the same as your own; but we only retain such parts of them as are necessary to satisfy the conditions with which we are now surrounded. Another thing, we have means of communication from place to place,—for instance, from Cleveland to New York; but we do not need a railway, or the appliances thereto; for having no gross corporeal bodies to move from one place to another, we are not compelled to overcome the force of gravitation by the use of steam, a locomotive, cars, rails, ties, etc. The only ties we have here are family and social ties. (Sidetrack again.)

Well, then, to continue, having these cities as our homes, we can arrange the domestic affairs according to the wants that arise from time to time. I wish now to impress upon your mind the reality of the soul of things. It is just as possible to have a refined, actual, real house over here, as it is to have a refined organism for a spiritual body; and having these things, we can use them at will. You tell the wild man of Australia of a palatial New York mansion, and he could not comprehend it; and if capable of forming an expression, would say it was impossible to have it garished so beautifully. So because you cannot see a thing, you must not think it cannot be. The rose in the garden is just as beautiful in the blackness of midnight, as when the sun shines upon it, but because you cannot see it, you must not dispute its existence. So it is with electricity, magnetism and other unseeable agents. They are as real as the chair upon which you sit, and yet if they did not appeal to one of your poor little five senses, you would say they did not exist. If you could sit down on a battery, you would soon acknowledge that something existed that you could not see, but could readily feel. I wish to say further that electricity and magnetism are about all the agents, or things, if you please, that are common to spirit and mortal unchanged; and that is why electricity and magnetism are universally used as a medium to exchange thoughts and communicate from shore to shore.

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Hastens homeward to return,
Mortals say a man is dead
Angels say a child is born.

I found here the sages of all nations. The poet, the sculptor, the painter, yea every trade or profession that as I have before said was capable of being carried from one world to the next. Right here, let me say that this should be, in a professional way at least, a guide as to what to follow while in the body; namely, look carefully and see whether you can go on in the same line when you pass out into the beyond. True, there are exceptions. For instance, I notice that lawyers have very little to do here, as people do not quar-

(Continued on Eighth Page.)

Criticisms of the Journal's Attitude Toward the Chicago Anarchists.

Massachusetts and Kansas Correspondents Agree that the Journal did not do its Duty.

To the Editor of the Religio-Philosophical Journal:

The Christmas number of the JOURNAL was a gem; but why is the JOURNAL so silent in regard to the crowning crime of the government and courts since the close of the Rebel war—the murder of the Chicago anarchists? Had I been asked, without having seen the JOURNAL, I should have answered, "Have no fear! In the interests of truth, justice and liberty, in short, in the interests of all that is righteous, the JOURNAL will point out as with a pen of living fire, the hypocritical cant, the wholesale falsifications, the despotic injustice, the traitorous pretenses and the wanton cruelty which, on the part of the government and its allies, from first to last, characterized the guilty methods by which those men were tried, imprisoned and murdered." And I should have believed that what I was saying was true. I cannot understand why the JOURNAL should have pursued a course so contrary to this. Surely, if ever "silence is crime," it must be such when we are being plundered by law of every right which as free-born citizens we hold dear; and when a merciless tyranny, at the beck of a hatred, which is born of ignorance, superstition and cowardice, imprisons and murders the men and women who attempt to warn us of our danger. Am I not right in this? You cannot wonder, then, that I question with earnestness the policy adopted by the JOURNAL in regard to this nameless crime, in the commission of which every supporter of the government is necessarily involved,—this crime to which the government and the courts so unblushingly prostituted their powers.

Yours, with deep concern for the future of this nation, unless it shall speedily become more wise, more honest in its government, and more seriously in earnest for its own salvation.

MRS. E. M. F. DENTON.

Wellesley, Mass., Feb. 8th.

To the Editor of the Religio-Philosophical Journal:

I recognize in Spiritualism the demonstration of man's immortality, one of the most potent factors in the elevation of man, and yet there must with it go a solution of the economic questions now pressing upon us. I am constrained to believe that if our labor question is not speedily and properly solved, that Spiritualism will go down with the balance of the fruits of civilization.

I regret exceedingly that you, the recognized leader of scientific Spiritualism, are apparently unable or unwilling to either grasp the gravity of the situation or evidently totally misapprehend where truth and justice lie. Your position on the Chicago anarchists filled me with inexpressible sorrow. Those men should not only not have been hung in order to avoid making them martyrs, but they should not have been hung because they did not have a fair trial; because they were innocent of crime; because the Haymarket meeting had a right to resist the police (pity that they did not do it); because these men were honest, brave, noble and maintained a true and correct principle. In detail they may have erred,—undoubtedly did err, and they may have been too violent in expression. The terrible degradation of man by our infamous system demands strong language and may demand action. These men were no more violent either, in words or theory, than Emerson, their master, nor Phillips et al.

Enterprise, Kansas, Jan. 30th, 1888.

Anarchy and Anarchism.

Extracts from an Editorial by B. F. Underwood in the Open Court of September 29th, 1887.

"While anarchism with its more intelligent representatives is but a dream of an advanced social condition in the distant future, in which men will be able to live, each a law unto himself, without need of the state or government, it is, as advocated by those the most commonly identified with it, but little more than dissatisfaction with the existing social order, hatred of the rich, and a disposition to remove poverty and inequalities of condition by violence." "How the killing of men who employ labor or the destruction of their property is to bring about the results desired, is something of which the anarchists evidently have no very definite idea. They are dominated more by passion than by reason, and it is not strange that their harangues and writings are marked chiefly by fierce denunciations and bitter revilings. The leaders and indeed the adherents, are mostly products of the despotism of the old world, and the only methods of reform in which they have any confidence, are those revolutionary methods which are the last resort of oppressed men who have no voice in the government of their country. Of the milder methods suited to a country where the poor man's vote counts as much as that of the millionaire, where the power of changing and abolishing old laws and making new ones is in the hands of the people, if they are but intelligent and wise enough to use it, where there is equality of opportunity, and the chances of success are open to all, where the majority of the men of wealth commenced life poor, and the highest position and powers are enjoyed by those who have belonged to the common ranks of life—of the methods suited to such a country, to secure needed changes, these anarchists seem to have little, if any appreciation. Many of them doubtless have had hard experiences and they naturally dwell on the contrasts afforded by the condition of the miserably poor and that of the 'plutocracy.' The capitalist they regard as the enemy of workmen, and the laws which protect him in the possession of his property and the conduct of his business, as iniquitous and diabolical. In short, the existing social order is held to be about as bad as it possibly can be, and the way to place and prosperity for all is believed to be through the destruction of existing laws and institutions.

"In this country society can afford to allow men almost unlimited liberty in presenting and discussing theories, but it cannot safely allow men to advocate the destruction of life and property, or to incite others to deeds of violence. If the authorities of this city had, months before the Haymarket meeting was held, arrested and punished the men who advocated the use of dynamite as a means of redressing wrongs, real or imaginary, in this country, they would have done no more than their duty; and the terrible disaster probably never would have occurred. By their inaction, they unwittingly encouraged the violence, and to that extent share the responsibility for the great crime. Freedom of speech when exercised in advocating murder as a means of solving social or economic questions is a kind of freedom which cannot be permitted in this republic while it has among its population creatures who can be incited

to deeds of violence by such speech. Men who resort to such irrational and savage means to bring about social changes, must be treated as public enemies and punished as criminals."

"Security of life and property is an essential condition of civilization, and it must be maintained against every influence that threatens it, whether it be the savagery of the plains or the worse moral savagery of Most and his followers. For its defense, laws are enacted and men appointed with authority to enforce them. These laws express the will of the people, and the public officers, from the policeman to the chief magistrate of the country, are servants of the people, appointed or elected to execute the laws which the people through their representatives have made. The murder of a public servant is a crime which all good citizens should unite in punishing, and the memory of every public servant who dies by violence in the performance of duty, should be honored as a soldier falling in defense of his country, and his family should be treated not less generously than the family of the soldier slain on the battle-field."

For the Religio-Philosophical Journal.

A Medley of Thoughts.

GEN. JOHN EDWARDS.

Intending this for a medley, I will commence by saying that I have observed for years past the administration of the law and justice in the capital city of the nation. That class of criminals who stole large sums of money, and those who enjoyed influential family connections, had privileges granted them to which the poor and lowly were strangers. A case came under my notice a few years ago when a man entered a bakery and desired to purchase two loaves of bread on trust, stating that his family was in a starving condition. His request was denied. The man stole a loaf, was caught, hustled off to prison, and the next day tried and sentenced to prison for fifteen days. Now, under the circumstances, was not the man justified in stealing the bread, and to deprive his family of his assistance while in prison, was it not a greater crime than the stealing? As a general rule, those who do not work ought not to eat, but there are vast numbers who, at times, cannot obtain employment. Often sick, or the wife and children may be sick; there is rent to pay, doctor's fees and drug bills, etc. That class of people, in cases of sickness, are strangers to those delicacies the sick require, and which their more fortunate neighbors are supplied with.

In our police courts there are a large number of hard cases, it is true, but you can imagine mixed up with that class many unfortunate who deserve our sympathies and a better fate. We have had so far a hard winter for the poor, and the result is upon us, and urgent appeals are being made in behalf of the many suffering poor of our city. Now, why don't, in the name of a common humanity, the wealthy when the sun shines in the summer and autumn, consider the question, "The poor ye always have with you," and take time by the forelock and prepare for the winter emergencies? There should be systematic plans devised in every neighborhood to provide for the necessities of the poor.

Natural law is as unmerciful to the prattling child as it is to the adult sinner. Men on a wreck at sea, or like the Greeley party, the stronger will kill and eat the weaker, for such are the demands of nature. I would steal the loaf of bread before my wife and children should starve before my eyes.

I generally coincide with brother Hudson Tuttle in all which emanates from his mind and pen. In a late JOURNAL, treating upon "Christian Science Healing," etc., he hit the nail squarely on the head. What is Christian Science healing? Whether the healing is performed on the sick who are present or at a distance, it is but the work of our spirit friends who have been invoked to assist. What good it performs to humanity comes under the same general natural law which has always been claimed for it by Spiritualists. Elijah, hundreds of years before the advent of Jesus into the world, healed the widow's child by magnetic manipulation, imparting to it the vital force of animal magnetism; that is Spiritualism. We know there are great many Christians who despise Spiritualism; they will have nothing to do with it, therefore the term Christian attached to the scientific part, will command attention and do good to some.

In connection, however, with the claim of Christian Science, there are some points of their teachings I regard as wild and visionary.

Dr. H. W. Rugg, Universalist, preached last Sunday in the Universalist church, and in the course of his sermon remarked: "Christianity is a supernatural religion, and therefore needs a supernatural power to carry out the work given to its members. Three thousand souls were converted on the day of pentecost by the aid of this wonderful power."

One of the offices Spiritualism is performing is to undo that old superstitious doctrine of a supernatural religion. The philosophy of Spiritualism teaches us that the wonderful works performed by the spirits on the day of pentecost were in accordance with natural law. All the phenomena occurring in ancient and in modern times come under the same natural law.

It is passing strange that Christians cannot point us to a second pentecostal outpouring of the spirit, accompanied by the demonstration of a supernatural power, curing many of diseases and bodily infirmities.

The fact is the church in past centuries has been persecuting and putting to death those possessing the natural gift of mediumship and who claimed to be able to heal, etc., as was done on the day of pentecost.

There were twelve thousand put to death in a few years in Old Spain.

Modern Spiritualism within the last forty years has been characterized by Christians with all the harsh and ugly names language could invent, and if it had not been born of heaven and fortified by the truth, it would have been buried out of sight long ago, and yet it is young, vigorous and growing.

If I know myself I believe I entertain no unkind feelings for the churches and Christianity; still I often feel like thrashing straw when I revert to the day when a boy, pent up on Sunday, committing catechisms to memory, and educated to believe as the truth (which I could not then understand) the fundamental doctrines of the church. To my then young and tender thoughts I could not reconcile myself to believe that God, the Father, was the true character He was represented to be. When modern Spiritualism made its advent so we could hold direct intercourse with our spirit friends, I learned new and beautiful truths. The fetters which had so long bound me in ignorance through erroneous teachings, were broken, and I became a free individual. My conceptions of the common Father changed, and I could now fully appreciate His wisdom and goodness as

being consistent with his divine attributes, as reflected by and through natural law in dealing with His children. We cannot all see alike, but I am in sympathy with brother Tisdale in "thrashing straw," for in that straw is yet found the grains of misleading error which is still upheld to be a part of the inspired and infallible word of God.

Modern Spiritualism has unfolded a new truth in the fact that our spirits, on leaving the fleshly body, enter into conditions on a much higher plane, and have to learn and gain knowledge of the secret workings of nature just as mortals have to do.

If I am correctly informed, more than twenty years ago, in the presence of N. Frank White, medium, the spirit made sounds upon a common table in accordance with the Morse telegraph alphabet, and if an operator was present an intelligent communication could be carried on between the two worlds.

The experiments now being made as published weekly in the JOURNAL, by the use of a battery in a box, is an advance movement which will finally become in general use. The experiments made so far will set at naught all the objections raised by suspicion as to its genuineness. The result will not only be to establish the fact of spirit telegraphy between the two worlds, but experiments will demonstrate also other truths:

1. That in order to obtain the best results in all spirit manifestations, the proper conditions are necessary.

2. Spirits have to learn and experiment how best to succeed.

3. Animal magnetism is one of the most potent forces in nature not secondary to electricity; that it is a subtle agent, as yet but very little understood by mortals, for as the sun by day sends out its electrical rays to warm the earth and cause vegetation to grow, animal magnetism works by night and paints the flowers. It illustrates, as set forth by Dr. W., the difference between the spirit finger and one materialized, and that a purely spirit body can pass through solid matter, therefore a materialized spirit in a room, before it can get out of it, must dematerialize.

I am decidedly of the opinion, judging from what has already been published in the JOURNAL of the experiments made, that every point will be clinched as to the assertion that a spirit works the battery in the box, resulting in opening a direct line of telegraphy between the denizens of both worlds.

Ben Franklin, when he experimented with the kite had a boy accompany him. When those passing were inclined to laugh and sneer at the old philosopher, they would say, "He is but teaching that boy how to sail his kite."

When Professor Morse applied to Congress for ten thousand dollars to aid him to experiment in the telegraph, a member moved to refer the petition to the "man in the moon." Emanating from the source it does, I believe Dr. Wolfe reported just what he witnessed in spirit manifestation by materialization. I have witnessed at various times nearly all Dr. Wolfe reports. I must believe him, and from that premise I believe that we will yet see more wonderful things.

Washington, D. C.

Spiritualism vs. Atheism.

JAMES G. CLARK.

Richard A. Proctor has contributed a long article to the St. Louis Globe-Democrat, in which he attempts to prove that vicious and dreams have no connection whatever with future events or with invisible intelligences acting upon the human mind.

The whole drift of the article is materialistic, and in general harmony with the positions assumed by Dr. Buckley in the Century Magazine. The supreme mission of Spiritualism is to establish the great fact of conscious, intelligent existence, and hence moral accountability and responsibility beyond the grave.

We hear a great deal said among the disciples of the Ingersoll and Boston Investigator school, of living for "one world at a time," and being good, generous and true because it "pays here."

This is all very well so far as such men as Col. Ingersoll and Mr. Seaver are concerned,—men who are personal representatives of the best character and conduct, but the average man shapes his course more or less selfishly, and with reference to future rewards and punishment. And when I speak of future rewards and punishments, I am not at all governed by orthodox creedal notions, but by the undeviating laws that we must reap what we sow and be judged by the deeds done in the body. Once convince men that they live on and on through countless ages after the death of the body, carrying their intelligence, their moral feeling and responsibility with them, and you necessarily start them on a way to right living. On the other hand convince them that the motto of the infuriated, blood-drunk French Revolutionists was true, that "there is no God, and death is an eternal sleep," and you teach them that the most brutal and selfish man can snuff out his accumulated debt of infamy and crime in an instant, and find everlasting forgetfulness by the side of one who has spent a life-time in heroic and noble deeds in behalf of others. It seems strange that men of intelligence should need this logic which fairly forces its claims upon every thinking and observing mind.

The orthodox followers of Jesus are slow to learn that his mission was not to dead-head humanity into the halls of bliss through the merits of his "cross and blood," but to so quicken the spiritual consciousness and sense of accountability that humanity might be saved through the action and power of its own divine but latent energies.

The materialistic believers in Jesus as the mere expounder and exemplar of moral law are equally in error.

The Jews at that time had been "lawed" into materialistic stolidity till they knew nothing but a dead Moses, and had no idea of anything higher than the dome of the temple.

They were so dead in forms and rituals that as Christ said, the very stones were ready to cry out for the necessity of a spiritual birth.

They knew all about the "law," and were thanking God that through their observance of it they were "not as other men were."

The fact is humanity learns the law governing society as naturally as a child learns to walk. Jesus, while reaffirming and emphasizing law in a clearer and more interior sense and application was the especial and divinely appointed and qualified Head of a Spiritual Era in which humanity was destined to find and develop its own immortality. All else in the Christian history and evolution of the past 1800 years belongs to the realm of side issues, dead issues and non-essentials.

Yet the Christian priesthood and ministry have so generally and so blindly lost sight of the thing itself in the form and method incident to it—so persistently, after the manner

of Dr. Buckley, denied all present evidence of immortality while swearing to that formed in remote tradition,—that even the Christian masses had become practically materialistic, and were only saved by hearing the "tables" themselves "cry out" in response to the demands of spirits for recognition, and in answer to the hunger and thirst of the heart for tangible proof.

Spiritualism in its pure and high sense is simply a reaffirmation and extension of all that was best and imperishable in the true Christian idea.

The church is reaping the reward in a warmth, in a breaking away from sectarian fetters, in a breadth of sympathy, in liberality, and in combination for worthy ends, utterly unknown before the advent of modern Spiritualism.

Denominational teachers do not realize this, but impartial and intuitive observers, who have studied recent history in the light of spiritual philosophy, see it, and the great heart of humanity feels it, and sooner or later the credit will rest where it justly belongs.

We cannot look through the encumbrance of organizations of any sort and see face to face with truth.

We can only at best, see principles as "trees walking."

When we, as liberal and enlightened Spiritualists, climb to the summit of this pyramid of the ages, called the church, filled as it is with dead men's mummies and all manner of abuses and obstructions, and look upon the Nazarene in the light of his only recorded history and words, what do we find? Simply a straightforward, convincing record of the most startling spiritual manifestations in the line of healing, materialization and of the control of natural and spiritual forces that ever transpired among mortals.

This is why impartial and thoughtful Spiritualists—no matter from what extremes of agnosticism or unbelief they may at first start—are irresistibly inclined to accept Christ, not in the orthodox but in the true and vital sense, because led by currents of logic that carry them that way as surely as the great rivers carry their tributaries from mountain and canyons to the broad and open sea.

On the other hand, men who, like Dr. Buckley and other honest minds of materialistic tendencies, professedly accept of spiritual phenomena as witnessed in and around Jerusalem, in connection with Christ and his immediate friends and followers, and yet resolutely deny or ingeniously explain away on the hypothesis of fraud or self-delusion, all modern, equally well authenticated cases as displayed in Christian science healing, and in various manifestations accessible to any person who will honestly investigate the subject, are following lines of logic which just as inevitably carry them away from the heart and atmosphere of Christ and of all warm vitalizing spiritual truth.

Such men may, through reverence for the moral character of Christ and early theological training, still drag the type and form of religion after them, as a trapped bear does its chain and clog, but their instincts and their footsteps tend none the less toward the cold cheerless caves and dens of agnosticism and atheism.

And this is a fair picture of the trend of dogmatic theology until it was changed by the silent but potent influence of modern Spiritualism. In other words Spiritualists are, through freedom to follow truth wherever it may lead, increasing, while professed Christians are, in very many cases, decreasing in that comprehensive and vital faith which follows St. Paul's injunctions, and is not afraid to "prove all things and hold fast to that which is good."

We have all heard how Beecher's "dog Noble" once chased a squirrel into a hollow tree, and for intervals during the next year returned there to bark, long after the game had escaped through a higher hole and was engaged in gathering nuts and raising new squirrels in the adjoining woods.

The Monopoly of Land and Money.

To the Editor of the Religio-Philosophical Journal:

In your editorial on "Capital and Labor—Misconceptions," which appeared in your JOURNAL of Dec. 24th, you failed to touch on two very vital points: "The monopoly of land and money." If individual ownership of land was limited to a reasonable amount, and Government loaned money on good land security at cost of issue (as now to bankers on bonds), it would strangle usury or unnecessary high and fluctuating interest on money, and thus remove the incubus that now prevents the building of tens of thousands of small homes. Just see how the old monetary system (borrowed from Europe) works. The interest on one hundred thousand dollars at only six per cent per annum will bring the owner \$16.44 every day in the year; and the owner generally calculates to get that much, if not by interest, then by cornering something the public must have. This rate doubles itself in about twelve years. At one per cent, at which rate Government loans to bankers, the income would be reduced to \$2.74 per day, and it would take sixty-nine and a half years to double.

Had the labor unions been so educated as to see how our land and monetary system take the greater part of all they earn (through interest and rent), and devoted half the efforts to settle these two points rightly, that they have in trying to check the downward tendency of wages, they would have secured all for which they have vainly been contending, and tenfold more; in fact all to which they are entitled.

The reason that they did not see where to "strike" may be traced to the fact that all the newspapers they have been reading and supporting have carefully kept silent on the real cause of the trouble, because, being necessarily capitalists, they did not want the present laws changed; or if some of the smaller owners did, they lacked sufficient hope and courage to undertake the work of explaining, fearing they could not make the cause of justice popular and get support.

The well-to-do classes, too, are tempted to oppose strictly just laws, as the increase of the general welfare would reduce the purchasing power of their assured income by causing a greater demand, and hence better prices for products; this, of course, would surely result if rightful earnings could be obtained by the mass of workers, who would gladly earn and consume.

The most perfect system of direct taxation that Henry George has offered covers but the merest fraction of the legal robbery now going on by needless interest and rent. He virtually says to the large land-owners: "You pay all the taxes and you may rob the people as much as you choose to get the money to do it with." And to the bankers and other large capitalists he says: "You may retain all your class privileges—rob the people all you can by high percentage and other devices, and pay no taxes."

WILLIAM HUNT.

The Dangers now Threatening Spiritualism.

To the Editor of the Religio-Philosophical Journal:

My attention has been called to the article under the above caption by Mr. Wm. E. Coleman of San Francisco, and I am asked to reply to it. But I really do not know what to say. So far as theosophy is concerned, there is no argument in Mr. Coleman's piece that can be met by counter argument, no logic to be refuted in a logical method; and I fear I should be convicted of very bad manners and worse taste if I were to retort, as I easily might, in a "tu quoque" or "you're another" style. I have often read Mr. Coleman's writings, with pleasure and profit, and have regarded him as a candid and honest writer, trustworthy to the full extent of his information upon any topic he might select for discussion. But such respectable and meritorious frame of mind seems sadly to desert him at the very word "theosophy," as if that meant something worse than ever popped out of the cabinet of a fraudulent medium. And at the same time it seems to scare him, the very while he knows it is bogus, like some bugaboo of our nursery experience. These two mental states of cool contempt and hate-horror, are not readily explained, unless it be, perhaps, that theosophists are neither as good and wise as they would like to be, nor as bad and foolish as Mr. Coleman thinks they are. I believe that I know personally a majority of the members of the Theosophical Society in America, and the depths of depravity or folly into which Mr. Coleman seems to think they are sunk have not been visible to my naked eye. Nor have I observed in these people at large the dreadfully dangerous faculty of terrorizing other folks to the extent to which they seem able to frighten Mr. Coleman. Perhaps, however, some branch of this Tree of Destruction which waves over some dismal graveyard in Mr. Coleman's vicinity, where the members meet at midnight in their astral bodies to gratify their ghoulish propensities by feeding upon the dead bodies of poor Spiritualists may have voodooed our excitable friend from San Francisco, and thus drawn his soul into their fatal grasp. This would be so dreadful that I really hope it has not happened, for then I should be obliged to issue a mandatory document to the effect that Mr. Coleman be allowed to possess his soul in peace. SEVENTEEN-TWENTY-SIX N. Washington, D. C., Feb. 12, 1888.

Michigan State Association—Annual Meeting.

To the Editor of the Religio-Philosophical Journal:

The Annual Meeting of Michigan State Association of Spiritualists was held at Grand Rapids, Feb. 24th to 26th. It opened on Friday with good attendance, and in the evening, and for the two following days the hall was full, packed with some 400 persons each evening, and many not able to find room.

The speaking and discussion, in conferences and all through, was animated and good. Mrs. Graves and Mr. Monilton did excellent services. Dr. Schermerhorn gave a finished and valuable address. Mrs. Pearsall spoke with her usual soulful earnestness. I had a word to utter, and Charles Andrews, Mrs. Lindsey, Mrs. Bible, Mrs. Hinckley and others gave varied prose and poem and meditative utterances and tests. At noon of each day a score or two had their basket lunch in the hall, and a cheery talk over their repast. All was said and done in good faith and good spirit. It was a clean assembly of earnest people, inspiring in their presence.

A change was made in the constitution of the Association, so that the officers can appoint the annual meeting where they please, and not be legally obliged always to convene at Grand Rapids. This not from any dissatisfaction, as the place is an excellent one and the people ready to help, but because more good might be done by a change at a return to the original place would be probable and feasible at fit intervals. The feeling seemed to favor the next annual meeting at Lansing, during next winter's legislative session, but it was left for future decision.

Officers chosen for the coming year were: O. W. Knowles, Grand Rapids, President; Augustus Day, Detroit, Vice-President; Mrs. Winch, Grand Rapids, Treasurer; Mr. Potter, Grand Rapids, Secretary; Mrs. Sarah Graves, L. H. Austin, Dr. J. B. Sullivan, Stanton, Directors.

On Sunday afternoon Rev. Chas. Finlher, Universalist, spoke freely and well, giving his own views in good spirit. The following resolution was also passed unanimously.

Resolved, That while we need not repeat at length our past testimonies, we would say that our faith, to which is added knowledge of the life beyond and of spirit presence, is clear and steadfast, and that this confidence in our continued and immortal existence, and in the law of progress and the eternal goodness, gives hope and dignity to daily life and inspiration to the right doing of daily duty; that temperance and self-control, purity of bodily habits, the supremacy of the soul over the senses, and the equal rights of women are indispensable for the best good of home and family, and of state and church, and for true freedom which we all desire, and that to these great reforms, and to all kindred movements which tend to justice and progress, we give our cordial sympathy and fearless support.

After an evening session of more than two hours, the hall packed despite storm and severe cold, the meeting adjourned with a prevalent feeling of hope and a sense of its value.

G. B. STEBBINS.

A Boy Losing His Brain.

Chester Reese, a young man residing at 385 John street, has been since Monday losing a part of his brain, with no evil effects. Every day a part of his brain has been lost entirely, but singularly enough he has never lost consciousness, and to all appearances experiences no difficulty or inconvenience from the loss of part of the most important organ of the human body. The case of young Reese is a singular one. He is employed at Emerson & Fisher's carriage-making establishment, at Findlay and John streets, and while at work last Monday morning he was caught under a pile of falling lumber. When extricated he was bleeding from what appeared to be an ordinary scalp wound, and was taken to his home. Dr. C. S. Muscroft, Sr., was called to attend the injured boy, and soon discovered that his skull was fractured. The falling lumber struck him near the hair line of the forehead on the right side, making a hole nearly as large as a silver half-dollar. The skull was driven into the brain cavity. Dr. Muscroft decided to remove it. With Dr. C. S. Muscroft, Jr., as assistant, Dr. Muscroft extracted the particles of skull without putting the patient under an anesthetic. The boy suffered no apparent pain, and went through the operation without a whimper. The particles of skull were successfully removed, and after being washed and properly dressed, the wound was left to heal. Since then, however, it has been learned that the

boy's brain was injured by being crushed, and becoming diseased, it separated from the healthy portion of the organ and made its way through the unhealed wound. A considerable portion of the right lobe of the brain has been lost, but the boy is rapidly recovering from the shock of the accident, and has lost none of his faculties. Day before yesterday he complained of a slight headache, but last night he was resting easy and gave every evidence of a speedy recovery. —Cincinnati Enquirer.

Woman's Conference.
LYDIA R. CHASE, LEADER.
2139 GREEN PLAZA, PHILADELPHIA, PENN.

DID YOU?
Did you ever feel to say
On some dark and dreary day
That this earthly life is
Nothing but a bubble?
That fate quickly takes away
All that serves to make it pay
For its many hours of anxious
Toil and trouble?
Days when it seemed clear and plain
That the Past was lived in vain,
And the Present but a dead
And silent letter?
While the Future showed no gain
Over past or present pain,
Or gave promise that it might
Be something better?
Did you then feel Love, at best
Is but Self, and that no rest
Can ever come to hearts wherein
It finds a lodgment?
And that friendship is a jest
In such solace-colored dress?
That it oft deceives the wise
One's better judgment?
And then, when the gloom gave place
To the sunlight, how the face
Of all nature changed from
Darkness into glory:
Past and Present ran apace
In a harmonious race,
And in brighter hues appeared
Transformed before ye.
Yes! and even truant Love
Like old Noah's wand'ring dove
From a wild bird came and
Nestled down a tame one;
And that friendship turned to prove
That its origin above
Makes it steadfast as were
Pythias and Damon.
Oh! what change is wrought in our
Human vision by the power
Of the sunshine streaming
From the Source Eternal:
Just as in one bright spring hour
Buds will open into flower
And the bare brown winter
Landscape turn to vernal.

—L. R. C.

The Work of One Noble Woman.

One of the most gifted as well as most worthy and respected mediums in New York City, gives to the readers of the Conference, by special request, a short recital of one of her good deeds—the liberating of a man serving out a life-sentence in Auburn prison, for a crime of which he was innocent, and for which there appears no indictment against him upon the court records of the town from which he was railroaded to a prison cell. As this work was carried through by a woman possessed of little strength and money; and as it involved journeys to distant places, much time and expense, and was directed by the spirit guides of the medium, it may serve to show, not only what a brave, strong soul may do, even when encased in a woman's frail body, but it may help to answer a question often asked, "What good does Spiritualism do?"

Christ is said to have asked of old, "Woman, what is it to thee?" In like manner, the clerk to whom our medium applied for permission to search the court records, said to her, "What is this man to you that you go to so much trouble in his behalf?" "Nothing, sir," replied she; "I never saw the man, nor any one who has seen him; I am doing for him only that which I would do for you or any other human being under like circumstances." Struck by her reply, he offered all the assistance he could render her in the search for the facts that might, but did not, appear against the unfortunate prisoner.

DEAR MRS. CHASE:—In response to your request, I will give a brief sketch of my experience in trying to liberate one of the many who are cruelly and unjustly held behind prison bars.

In 1873—I think the month of March—I read a letter from a man then in Auburn prison, or school of infamy as all like institutions are. The letter was addressed to S. S. Jones, who was the originator, and at that time the editor, of the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

We will call the prisoner B. C., as I do not want to give his name, lest himself or his friends be hurt by its publication.

After reading the letter in the RELIGIO-PHILOSOPHICAL JOURNAL, and which was headed, "Is he Guilty?" I at once wrote to B. C., asking him to give me a strict record of his case, as I wished to help him to gain his freedom; but as those prisoners are not allowed to write only once in three months, and as he had just written to Mr. Jones, it was June before I could receive it from him, when he gave me quite a detailed account of his case. Then from that, and with the help of the angels, I went to work in earnest.

At that time my means were very limited, as we had lost all our possessions and were nearly stranded. People often tell what they would do "if they only had means." If I could tell what I did without means; if I could only give a detailed account of my goings and comings without money, it would hardly be credited except by those who personally know me; I had to go to so many places, and to see so many people, and to go so many times before they could be seen. I was in correspondence with several editors, the prison's warden, and others of influence. I wanted to go where B. C. was tried, but was obliged to delay doing this for want of means, and was all the time discouraged by those whom I was in correspondence with; they all the time saying it was entirely unnecessary—just the thing that was not needed; yet I should have paid no attention to others if I had been possessed of the ever needful—the almighty dollar.

Finally, in the "face and eyes" of opposition, I decided to go where the prisoner had a mock trial—it was a farce from first to last—and that man was unjustly held in inmate of one of the prisons of our grand old Empire State, from November, 1861, to December, 1876, when I obtained his pardon, or release, from Samuel J. Tilden, which was about the last work he did before leaving the executive mansion.

I searched the records vigorously and thoroughly in every place where there could be any thing recorded for or against him, and I will give you the prisoner's own language in a letter he wrote to an editor with

whom I was in correspondence in his case, and which he requested should be sent to me, as many others were. This is what he says: "I have made discovery of facts which seem to me 'like a voice from God' in regard to getting my pardon. The copy of record of my trial given by the county clerk, and now in possession of Mrs. M. C. Morrell of New York, not only reveals the fact that there is no record to show when, or for what I was indicted (which would make the trial illegal); that there is no record of what crime I was charged with—or how long a sentence was given me; but that my trial occurred one day after my commitment papers were made out. Those papers are dated November 26, 1861, and my trial on the 27th of November of the same year. This makes my commitment papers null and void,—does it not?"

And yet that man was held a prisoner fifteen long, weary years with nothing on record against him. There was but one person on the witness stand, and that was the one who had him arrested, and she was not cross-questioned at all. The prisoner asked the privilege of putting a few questions to her, but it was denied him by the majesty of the court whose "word is law," and must be obeyed.

This case is not an isolated one; there are many held behind prison bars on just such dimly evidence as B. C. was held. Their names may be found all the way down the alphabet those who, if some humanitarian souls would interest themselves in their behalf, it would be found that little or nothing stands against them. But as B. C. says of himself, "I fell into the hands of human sharks who were determined to devour me, and they did so, and grew fat over the spoils wrung from their victim," and as the charge was trumped up against him to get possession of his property, so it is with very many others.

I think it high time that Spiritualists began to talk of the great injustice done to the unfortunate ones in our midst, and I am glad that Col. John C. Bundy has the courage to allow his valuable paper to be used to give to the people some idea of how easy a matter it is to ticket a brother man or sister woman straight through on the lightning express, inside the walls of a prison. Spiritualists, it belongs to you to right these wrongs; go to work with a will and determination to investigate these prison houses. We mediums know not how soon we may land inside one of those horrible institutions, the hot beds of crime. We all are born, but not dead; and what is our beautiful philosophy good for if it cannot reach the souls in darkness? If it is not powerful enough and broad enough to reach out to what law and the world generally call the most hardened criminal, we had better be careful how we risk ourselves on so weak a craft, it may sink with our weight and leave us floundering in the depths with-

out a spar or a plank to hitch to. My spar of Spiritualism has been tried, and I know that it is not only strong enough to reach out to the sorrow-stricken child of our great Father, God, but is glad of the chance to rescue the helpless in any and all waters whenever and wherever there is an opportunity. Sisters, try your Spiritualism, and if you find it too weak to stretch its hand out to what the world calls its fallen ones, you had best look to it, for it will not land you safely on the "evergreen shore." MARY C. MORRELL.

Early March Magazines Received.

The Atlantic Monthly. (Boston.) Perhaps nothing in the March *Atlantic* will attract more notice than the statement which is made in *Over the Teacups*, by Dr. Oliver Wendell Holmes. Henry James begins a most entertaining story, *The Aspern Papers*; John Fiske furnishes a powerful chapter on *The Beginnings of the American Revolution*; a delightful sketch is entitled *Miss Tempy's Watchers* and the serial novel *Yone Santo*, the story of Japan, grows very exciting. Other stories, poems and notes make up an attractive number.

Wide Awake. (Boston.) A very pretty frontispiece graces the March number of this monthly and is followed by A. Stray Shot, giving an account of Hood's army; a Boston Experiment will be found to have been a success; in *The Around the World* series the readers arrive at Java this month; a delightful account of Thomas Jefferson's family is given. A variety of short stories, poems and pictures also help to make this a most pleasing number.

The Popular Science Monthly. (New York.) Hon. David A. Wells contributes another chapter to his series on Economic Disturbances; New chapters in the *Warfare of Science* continue to be as curious as those preceding it; Glimpses at Darwin's Working Life presents some striking characteristics; Evolution is an anonymous article; *The Antechamber of Consciousness*; Our Ice-Supply and its Dangers, and the Indians of British Columbia are readable articles. There are also many short essays and the several departments are full of interesting matter.

St. Nicholas. (New York.) An Ancient Haunt of Pirates opens this month's installment of good reading for the young, and it is followed by *The Hobart Treasure*; *The People we meet*; *Edward Atby*; *Child-Sketches* from George Eliot; also poems, pictures and jingles, with lots that is funny and amusing for very little folk.

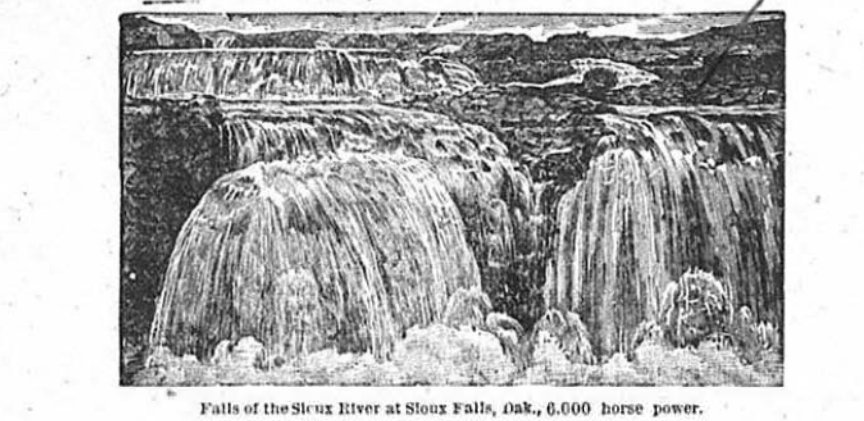
The Eclectic. (New York.) A varied table of contents is found in the March *Eclectic*. Goldwin Smith writes about American Statesmen; Dethroning Tenyson by Swinburne also find a place, and such good reading follows as: *Personal Experiences in Bulgaria*; *The Story of the Assassination of Alexander II.*; *Science and the Bishop*; *Shelley*; *Literary Notes*, etc.

Man wants but little here below.
But wants that little strong.
This is especially true of a purgative. The average man or woman does not precisely hanker for it, as a rule, but when taken, wishes it to be prompt, sure and effective. Dr. Pierce's Pleasant Purgative Pills leave nothing to be desired in point of efficacy, and yet their action is totally free from any unpleasant symptoms, of disagreeable after-effects. Purely vegetable, perfectly harmless.

OUR MANUAL OF EVERYTHING GARDEN FOR THE

Is this season the grandest ever issued, containing three colored plates and superb illustrations of everything that is new, useful and rare in Seeds and Plants, with plain directions of "How to grow them," by PETER HENDERSON. This Manual, which is a book of 140 pages, we mail to any address on receipt of 25 cents (in stamps). To all so remitting 25 cents for the Manual we will, at the same time, send free by mail, in addition, their choice of any one of the following novelties, the price of either of which is 25 cents:—One packet of the new Green and Gold Watermelon, or one packet of new Succession Cabbage, or one packet of new Zebra Zinnia, or one packet of Butterfly Pansy, or one packet of new Mammoth Verbena, or one plant of the beautiful Moonflower, (see illustration), on the distinct understanding, however, that those ordering will state in what paper they saw this advertisement.

PETER HENDERSON & CO. 35 & 37 Cortlandt St., NEW YORK.



Falls of the Sioux River at Sioux Falls, Dak., 6,000 horse power.

SIoux FALLS, DAKOTA, has a population of ten thousand people, and is the metropolis of a great state in the near future. This city occupies the same relation to Dakota, as a distributing point, that Omaha, Kansas City, Denver and St. Paul occupy to their respective states. It has five great lines of Railroad, the Chicago, Milwaukee & St. Paul, Burlington, Cedar Rapids & Northern, Chicago & Northwestern, Illinois Central and Minneapolis & Manitoba. The last two built this year. Fine system of waterworks, gas and electric light, twenty wholesale houses, numerous manufactories, immense granite quarries and water power, territorial schools for mutes, Baptist and Episcopal Colleges. Here is a grand opening for wholesale houses and factories to do the business of the State of Dakota. We have for sale a large amount of valuable property in Sioux Falls at bargain prices that will surprise the purchaser. Surrounding Sioux Falls is the finest farming country in the world for STOCK AND GRAIN, and we know this region has never failed to produce a fine crop. We have for sale fifty thousand acres of these lands, very near this thriving city, at from \$10 to \$15 per acre. Here is a chance to make great fortunes by the rise of real estate, the same as has been done in the cities named above. A street car line is now in successful operation, and we will sell lots along the track and within one and half miles of the center of business for from One to Two Hundred Dollars each.

Send for maps, pamphlets, and full information to
PETTIGREW & TATE,
SIoux FALLS, DAKOTA.

TALLAPOOSA, GA.

AS A PLACE OF RESIDENCE AND PROFITABLE INVESTMENT.

SITUATION.

In the mountains of Northwest Georgia in Haralson County, four miles from the Alabama line, on the southern extension of the Appalachian range, in the heart of the richest mineral belt of the south, at an altitude of 1,200 feet above the level of the sea, 6 1/2 miles from Atlanta, 40 miles from Anniston and 100 miles from Birmingham.

Population and Industries.

The population of Tallapoosa in 1884 was 36, one year ago 500, today from 1,500 to 2,000 people reside here, and newcomers are arriving by every train. At the present rate of increase the population of Tallapoosa will probably be 5,000 before the first of January, 1889.

NEW INDUSTRIES.

Tallapoosa Furnace Co., O. W. Bullock, Pres. Capital stock, \$100,000. The Company is under contract to have Furnace completed December 1, 1888. Tallapoosa Malleable Iron Works, N. M. Land, Pres. Authorized capital stock, \$100,000. The Company is under contract to have Works in operation November 1st, 1888.

RAILROAD FACILITIES.

The Georgia Pacific Railroad (The Piedmont & Northern Line System) runs directly through the city, giving railroad frontage of three miles for manufactures. Three other railroads, the Chattahoochee, Rome & Columbus, the Carrollton & Decatur, and the Atlantic & Pacific are either surveyed or now building with Tallapoosa as their objective point.

Perfect Climate. Perfect Health.

The climate of Tallapoosa is a happy medium between the sub-tropical climate of Florida and the cold North. Work can be done out-of-doors every day in the year. The average summer temperature is 75 and winter 45 and the purest and best freestone water abounds. By its location on an elevated plateau perfect natural drainage is secured. Several wonderful chalybeate springs are near the city, and many people suffering from rheumatism, kidney complaints, indigestion, consumption and general debility have been greatly benefited or permanently cured by drinking of these waters. The climate and healthfulness of Tallapoosa cannot be overdrawn.

Surrounded by Rich Minerals.

Tallapoosa is situated in the heart of the richest gold and iron-bearing district of the South. The richest of iron ores, manganese, copper, silver, gold, marble and other minerals abound. Iron

COST OF BUILDING AND LIVING.

The cost of building a house in Tallapoosa is about one-third the cost of building the same house in the North. The cost of living is much less than in New England and the West, and with the mild equable climate very little fuel is necessary, and that can be obtained at one-quarter of Northern prices. Sickless is a stranger to Tallapoosa, and the cost of living is raised eight months in the year. With the present advance in real estate a home that now costs the settler \$400 can probably be sold for four times that amount one year hence.

Property of this Company.

The property of this company consists of 2,100 acres of city lands or 10,750 building lots still unsold, (average price \$200 each), 2,700 acres of mineral, agricultural and timber lands of great value, and over 300 acres of mineral land additional under option; also Tallapoosa Hotel, houses, office, tools, negotiable notes, cash on hand and other assets, aggregating over \$100,000 in value. The estimated value by experts of this company's property is over \$500,000.

\$73,000 EXPENDED IN 90 DAYS.

Over \$73,000 has been expended by this company in grading streets, building bridges, developing mines, advertising, etc. Their pay roll has been as high as \$1,500 per week, and all the available funds of the company are expended. Over 100 new dwelling-houses are now building in the city and many more are contracted for to be erected as soon as material can be secured.

THE TALLAPOOSA HOTEL.

This Hotel, owned by the Tallapoosa Land, Mining and Manufacturing Company, is the finest on the line of the Georgia Pacific Railroad between Anniston and Atlanta. It contains 50 elegantly furnished rooms, has a table unsurpassed, and is an excellent hotel in every particular. Rates, \$2.00 per day, \$10.00 per week, \$17.00 per month.

THE TALLAPOOSA JOURNAL.

Is a large, enterprising paper, with a circulation of nearly 5,000, and is filled with items of interest to those interested in the welfare of Tallapoosa and her prospects. Any one thinking of investing or locating in Tallapoosa should send 5c. in stamps for six months' subscription.

Sales \$100,000 in 90 Days.

The sales of building lots in Tallapoosa made by this Company have amounted to over \$100,000 in the

last three months, and are increasing daily. Private sales in the city will amount to nearly as much more. Lots that sold for \$300 only a short time ago are changing hands at from \$500 to \$2,000 now. This rapid increase in real estate, population and agricultural resources of this section, its delightful location and its unparalleled healthfulness.

Tallapoosa's Basis is Co-Operation.

Those who lend their money or their influence for the building up of Tallapoosa enjoy their equal share of the benefits derived directly and personally. Every stockholder in this Company who purchases a lot from the Company adds the amount of the purchase money at once to the dividend fund which he is an equal sharer with the rest. Every good word spoken for Tallapoosa, every investment he shall induce his friends to make, all adds directly to the stability of his own investment and the amount of his dividend. This is co-operation; and this principle of making every investor and settler an interested party—directly, financially interested in the success of the enterprise—is what has made the Tallapoosa of today so successful.

Come to the South.

It is the most desirable place for settlers and investors in the United States to-day. Cities are growing up in this mineral belt like magic, and fortunes are being made rapidly by the advance of real estate and land companies. It is fast becoming the manufacturing centre of the country, and with its wealth of mineral products, its equable climate, rich soil and remarkable healthfulness, is the most desirable field for investment ever offered.

PRICES OF BUILDING LOTS.

Lots 50x150, on best streets and avenues, five minutes' walk from depot—Inside Lots, \$300; Corner Lots, \$400; Lots 50x150, nicely located, ten minutes' walk from depot—Inside Lots from \$50 to \$200; Corner Lots, \$75 to \$250. Terms, one-third cash, which must be remitted with order; balance, one and two years, with interest at 8 per cent. Those desiring to purchase by mail can write us what priced lots they desire and the location wished, and we will make the selection subject to their approval at any time they may desire to inspect it.

\$2,000,000 Capital Stock.

The Tallapoosa Land, Mining and Manufacturing Company is regularly incorporated, with a capital stock of \$2,000,000, consisting of 200,000 shares of \$10.00 each. This stock is fully paid in the organization of the Company, can never be increased, never assessed, and is subject to no personal liability. It was first offered to investors Aug. 1st at \$1.00 per share, but has rapidly advanced until it is now selling at \$5.00 per share.

COME AND SEE.

Nothing pleases us so well as to have people come

\$865,000 in Manufacturing.

This company undertake to secure for Tallapoosa within three years the following industries, either by the donation of land for plant and other valuable considerations, or should it become necessary at the end of three years co-operate with others by taking stock in such manufacturing enterprises by investing a portion of their surplus or devoting the proceeds of the sale of a portion of their treasury stock to these or other enterprises of equal benefit to the city.

1. A cotton mill, for sheeting, estimated to cost..... \$150,000
2. A 60-ton charcoal iron furnace, estimated to cost..... 100,000
3. A malleable iron works, estimated to cost..... 100,000
4. An enormous hotel, estimated to cost..... 25,000
5. A furniture factory, estimated to cost..... 25,000
6. A cash, door and blind factory, estimated to cost..... 25,000
7. A rolling mill, estimated to cost..... 100,000
8. A stove works, estimated to cost..... 25,000
9. Car works, estimated to cost..... 100,000
10. A wagon manufactory, estimated to cost..... 25,000
11. Public school building, estimated to cost..... 15,000

Total..... \$865,000
The Company offer the most liberal inducements to manufacturers who will locate in Tallapoosa. Raw material and cheap labor are abundant and the South is fast becoming the manufacturing center of the United States. Correspondence with manufacturers solicited.

PRICE OF STOCK. SPECIAL.

To carry rapidly forward grading of new streets and avenues, the erection of cottages in the city to rent and other public improvements and expenses as the directors may specify, this Company have decided to offer 25,000 shares of the stock at \$5.00 per share, par value. Orders for this stock will be filled in rotation till the block is sold, when the price will probably be advanced. As it is the plan of this Company to interest as many people as possible in Tallapoosa, the number of shares to be taken by any one person is not limited. Orders will be filled for 1 share, 5 shares, 100 shares, or any amount which the investor may think it is for his interest to purchase. It is the preference of the Directors of the Company that this stock shall not be held in large blocks by capitalists, but distributed among those who will benefit the city by their financial interest in it. The Company to whom Birmingham, Ala., is indebted for its marvelous growth is now paying 300 per cent. yearly dividend on its stock, and it is now worth \$4,000 per share (par value, \$100).

WE INVITE INVESTIGATION.

To show our sincerity in the claims we make for Tallapoosa and its advantages as a place of residence and investment, we make the following offer: We will cheerfully pay the traveling expenses of any person visiting Tallapoosa who does not find the place and surroundings and the property of this Company as described in this advertisement or in our prospectus or other printed matter. Let all who can do so come and personally investigate the prospects of Tallapoosa, and, if not found as represented, their expenses will be cheerfully paid by this Company.

WHAT THE PRESS SAY OF TALLAPOOSA.

[From New York Times, Oct. 8, 1887.]
The Tallapoosa Company includes both Northern and Southern capital. Its President, being Col. Z. W. Adair, of Atlanta, and one of the Directors being the Hon. John B. Gordon, Governor of Georgia. All of the Officers and Directors are well known men, and their purpose is to establish a large and progressive city on the site of the old village of Tallapoosa.
Atlanta, Ga., Capital, Aug. 20, 1887: Tallapoosa is destined to be the "Denver" or "Deadwood" of the Eastern part of the Union.
Birmingham, Ala., Herald, Oct. 16, 1887: One year ago Tallapoosa was hardly known to the outside world; it is now attracting men and capitalists from every section of the United States.
Macon, Ga., Telegraph, Aug. 21, 1887: This Company is one of the richest mining companies in the world—possessors of mining property, rightly developed, worth millions.
Birmingham, Ala., Age, Oct. 16, 1887: On arriving in Tallapoosa on every side the *Age* reporter's ears were greeted with the sound of the hammer, of the saw and the planing and saw mills, and the general hum of a pushing and busy place.
Chattanooga, Tenn., Times, Oct. 16, 1887: There is probably no place in the South to-day offering more inducements to the settler, mechanic and investor than the young and progressive city of Tallapoosa, Ga.
New Haven, Conn., Register, Nov. 5, 1887: The significant characteristic of Tallapoosa is that those people who have investigated it are most thoroughly enthusiastic over its prospects.

SEND FOR PROSPECTUS.

An elaborate Prospectus, giving in detail full particulars of our property, illustrations of many Residences, Public Buildings, Factories, Etc., Plat of City, Price List of Lots, and other information of interest to Investors and Settlers, will be mailed FREE to any address on application. Make all Remittances for Stock or Lots by Bank Draft, Postal Note, Money Order or Currency, by Express or Registered Letter. Address,

Col. GEO. W. ADAIR, PRESIDENT, TALLAPOOSA LAND, MINING & MAN'G CO., TALLAPOOSA, GA.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 82 LA SALLE ST., CHICAGO

By JOHN C. BUNDY.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, March 10, 1888.

The Position of the Journal Respecting the Chicago Anarchists.

The JOURNAL, before the execution of the Chicago anarchists, condemned the city government because of its corrupt practices and its indifference to lawlessness, which encouraged violence and crime; it protested against the execution, and the editor signed a petition asking the Governor of Illinois to exercise his prerogative of clemency to commute the sentence of death in the case of each of the condemned men; it quoted with approval the words of Judge Tuley:

"Although I believe that such men as Lugg and others—who belong (as I understand it) to the Bakurist school of Anarchists and who believe it to be a duty to destroy all constituted authority by assassination or any other means—are enemies of society, and as such should be confined so that they can do no harm, yet I would not hang any one of these men for reasons of public policy."

"The public should draw a distinction between a crime resulting from the advocacy of doctrines political in their nature—like this—and that of the common every day crime. This crime is quasi-political in its nature—it has to a large extent grown out of the advocacy of doctrines which these men believed for the best interests of society as a whole, and doctrines which involved a change in our political arrangements and institutions. However erroneous the doctrines may be, history shows you cannot stamp them out by killing the men who advocate them. History also teaches us that magnanimity upon the part of the State in dealing with such crimes is much the best policy. When such transgressors are imprisoned and thus silenced they soon pass out of public notice. It is only the blood of the martyrs that is the seed of the church."

"Let the State now be magnanimous and avoid committing what, in my opinion, will be a great and fatal blunder. The wise statesman never permits a drop of human blood to be unnecessarily shed."

Although the JOURNAL did not then, as it does not now, doubt that all the condemned men were guilty and deserved punishment, it expressed the opinion that they were not equally guilty, and that some of them should receive less punishment than others—a view "conceded," as stated, "by eminent jurists and by large numbers of intelligent citizens who have calmly and carefully studied the history of the trial, free from bias and heat."

The JOURNAL did not, in defining its position, go into a lengthy discussion of the case of the anarchists, to which it could probably have added nothing new, since the subject was one which had long engaged the attention of the entire press of the country; and besides there were other subjects of a less dramatic and sensational character, too generally ignored by the secular and religious press, which demanded attention, and to which the JOURNAL, in fidelity to its mission, was bound to give space.

This subject is now recurring to for the reason that two letters, each from an esteemed friend, have been received—printed in another column—which criticize the JOURNAL for not showing sufficient interest in the fate of the Chicago anarchists, for not pleading their cause, justifying or excusing their course, and denouncing their execution as a great and atrocious crime. The writers of these letters put forth in behalf of the anarchists very extreme views—views from which the JOURNAL is obliged to dissent.

The Chicago anarchists advocated the destruction of life and property in carrying out their social theories. They preached from the platform and supported in print the gospel of violence. They recommended and urged the use of dynamite, and declared that the social revolution, to which they were pledged, could not and would not be accomplished without violence and bloodshed. They had no very definite conceptions as to the new order, but they were satisfied that it could be realized only by killing public officers, and striking terror into the hearts of property owners and of all who are interested in perpetuating the existing state of

things. The most effective way to do this they declared was by using the weapons of destruction which modern science puts into the hands of the people. The public speakers, among them, Spies, Parsons and Fielden, Sunday after Sunday, in halls in this city, preached this doctrine of murder, and the greater the applause they received from their ignorant hearers, the more extravagant and reckless were their appeals to the excited crowd. They were warned, time and again, that deeds of violence would sooner or later result from such talk, but nothing could dissuade them from their folly which finally showed its legitimate results in the Haymarket disaster.

The JOURNAL holds that these utterances urging the destruction of life and property should have been suppressed, before they led to any overtact. Freedom of speech and the right of public discussion do not imply the right to incite to murder, or to urge the inauguration of revolution by the use of dynamite bombs. Every community has a right to protect itself against whatever threatens its existence; and the authorities of Chicago were gravely at fault in allowing the anarchists to preach rapine and murder before their criminal folly resulted in the terrible Haymarket tragedy.

It is not possible here to review the trial of the anarchists, nor is such a review at this time necessary. It would have been gratifying to many who were satisfied of the guilt of the men if a few trial had been permitted, and a much larger number regretted and still regret that the death sentences of all the unfortunate men were not commuted to different terms of imprisonment; but it cannot be claimed, with any show of reason, that the men were innocent, that their conduct was praiseworthy, that their example should be commended and their character honored. There was a general conspiracy among the men to carry out their views and methods, and although the complicity of some in the immediate preparations for the Haymarket meeting and in direct revolutionary work, was more evident than in the case of others, all the men were in sympathy with, and pledged to the policy of violence. The speeches made at Haymarket Square incited to violence, and violence followed involving the assassination of officers of the law—men appointed to protect life and property and whose performance of duty in a city like this can alone make sleep safe and security possible. There were elements of riot at Haymarket Square, and the very fact that the leading speakers were advocates of social revolution by violence, who had seized upon the eight-hour movement and a time when there was a general strike among laboring men, for this demonstration was enough to justify alert and vigorous action on the part of the police. These anarchists were doubtless sincere in their belief that labor was to be advanced and the people benefited by the overthrow of the present social system; but their sincerity only made them the more persistent in their foolish agitation and wild harangues. Severity cannot justify wrong doing. The Spanish Inquisitors were among the sincerest of men. The Chicago anarchists were no doubt engaged in what they regarded as a laudable movement; but they were narrow and fanatical, with ideas as to methods which, if carried out, would make them murderers, and with conceptions of results to be gained too indefinite and vague to be of any value whatever to enlightened reformers.

The JOURNAL agrees with those who regret that the sentences of the executed anarchists were not commuted, and even with those who wish a new trial had been granted, one in which each could have been tried separately; but no irregularities or technical errors in the trial, assuming that there were such, can impair the conviction that the condemned anarchists, one and all, were guilty of crime and deserved punishment; that they were responsible for the Haymarket tragedy; the natural result of their theories and methods, and although honest fanatics they lacked the intelligence and judgment to be useful leaders or teachers of the people. To them may be accorded sincerity and the courage of their convictions; but these qualities undirected by reason and wisdom may lead to folly and crime and their possession is not sufficient to entitle a man to rank among heroes and exemplars.

An enthusiastic Republican who seems to have confidence in the JOURNAL's prescience desires it to "name the man most likely to unite the party and bring into the next presidential canvass a political and moral strength such as will insure his election and the triumph of the party." The JOURNAL does not dabble in party politics, but standing outside of all parties and cliques it can see both sides from a point of observation undimmed by partisan bias or personal interests. Standing thus, the opinion of the JOURNAL now is that Judge Gresham is the man for the Republicans to nominate. Whether his nomination will ensure an election depends upon the canvass, and the JOURNAL declines to risk its reputation by making a prediction just now.

The JOURNAL has received a number of contributions, inspired by the Wells controversy in New York. None of these articles are relevant to the main question and throw no new light upon the matter, hence their publication is declined. The JOURNAL can find matter for its pages of more profit to its readers. When anything of further importance is developed it will find place. Having set before its readers both sides of the case, its duty is done for the present.

"Colleges and the Ministry."

Such is the title of a notable article in *The Independent* by G. P. Morris, who gives tables to show a large decline in the proportion of clergymen among college graduates. The most comprehensive of these tables shows the percentage of ministers as follows:

Year.	Per Cent.	Year.	Per Cent.
1642-1650	Harvard...55	Harvard...18	
1650-1659	Harvard...50	Princeton...18	
1660-1669	Harvard...45	Bowdoin...18	
1670-1679	Harvard...40	Yale...30	
1680-1689	Harvard...45	Rutgers...37	
1690-1700	Harvard...54	Williams...49	
1700-1710	Harvard...51	Amherst...64	
1710-1720	Harvard...45	Harvard...12	
1720-1730	Harvard...45	Princeton...22	
1730-1740	Harvard...38	Amherst...22	
1740-1750	Harvard...37	Bowdoin...22	
1750-1760	Harvard...30	Rutgers...36	
1760-1770	Harvard...30	Williams...39	
1770-1780	Harvard...30	Amherst...41	
1780-1790	Harvard...30	Harvard...10	
1790-1800	Harvard...30	Princeton...10	
1800-1810	Harvard...30	Bowdoin...10	
1810-1820	Harvard...30	Yale...10	
1820-1830	Harvard...30	Rutgers...10	
1830-1840	Harvard...30	Williams...10	
1840-1850	Harvard...30	Amherst...10	
1850-1860	Harvard...30	Harvard...10	
1860-1870	Harvard...30	Princeton...10	
1870-1880	Harvard...30	Bowdoin...10	
1880-1890	Harvard...30	Yale...10	
1890-1900	Harvard...30	Rutgers...10	
1900-1910	Harvard...30	Williams...10	
1910-1920	Harvard...30	Amherst...10	
1920-1930	Harvard...30	Harvard...10	
1930-1940	Harvard...30	Princeton...10	
1940-1950	Harvard...30	Bowdoin...10	
1950-1960	Harvard...30	Yale...10	
1960-1970	Harvard...30	Rutgers...10	
1970-1980	Harvard...30	Williams...10	
1980-1990	Harvard...30	Amherst...10	
1990-2000	Harvard...30	Harvard...10	

An immense decrease marks the three centuries here given, for these figures represent the time from the seventeenth to the nineteenth century. Down goes the proportion of graduates who become preachers from fifty per cent. and over to eighteen per cent. in the last fifty years.

The varying proportions are accounted for by special influences at different times. After the old revolutionary war came a tide of French infidelity which lasted twenty years. During the years 1802-6 not one Christian student at Bowdoin College—not a church member doubtless being meant. At a communion service in Yale College only a single graduate present. President Dwight of Yale preached a powerful sermon on "The Nature and Dangers of Infidel Philosophy," and great revivals brought a change, which the tables show. Then came again a low-water ministerial mark, from 1800 to 1810, and another from 1870 to 1880. The civil war "had no perceptible effect," the writer in *The Independent* thinks, but it rather appears to us that the bad character and trifling value of a portion of the army chaplains must have lowered the respect in which the clergy were held. The influence of many scientific schools, founded since 1870, doubtless had a like effect, as Mr. Morris thinks. He quotes from the annual report of the Board of Superintendents of the Theological Seminary of the Reformed (Dutch) Church in America, read to the General Synod of that Church last year, the following words:

"From year to year we are unable to furnish here for half the vacant pulpits within our bounds. These facts are distressing, if not appalling. Never in the history of our venerable Theological Seminary have the streams of supply been so nearly dried up at their source. For many years the cry has been for building, money, books and other necessities. These have been liberally supplied. Now the louder, deeper, sadder cry is for men, pious, gifted, promising, consecrated young men to fill the vacant halls and rooms."

These expressions show the deep feeling in the orthodox churches, in view of these facts, and it would be a matter of surprise if such feeling did not exist. For this state of things it is said that "the following reasons have been given, justly or unjustly,"—and these reasons show the serious thought of some of the best men in the churches.

1. The prevalent disposition to resent the assertions of authority in matters of belief.
2. Greater mental requirements necessary to maintain former relative position. Average intelligence of congregation greater.
3. Because the fact of being a clergyman, is no longer *ipso facto* an assurance of recognition by the highest society. Social rank lower. Plutocracy gaining ascendancy.
4. The difference formerly paid to opinions of clergymen in all matters whether temporal or eternal now wanting.
5. Small and inadequate salaries.
6. Materialistic tendencies of the age.
7. All educational institutions are no longer centers of religious life and power. The "American College" is compelled to compete with a non-sectarian, non-religious "State University."
8. False standards as to qualifications for the calling exist.
9. Concessions too often made by ministers in the presentation and enforcement of revealed truth.
10. The multiplying and magnifying of lay agencies and activities, to the depreciation of the clergy.
11. Sensationalism: "Every pulpit buffoon is a fearful incubus."

The growth of freedom of thought, as well as of average intelligence in congregations, the decrease of blind deference to clergymen, small pay while style of living calls for more cost, the lessening sectarian power of colleges, and sensationalism, are the most potent reasons, among those above given, for this change. One reason why the preachers' power is on the wane is because many of them doubt the truth of much that they preach, and therefore, not speaking from the heart must fail to reach other hearts. In the conflict of science with old dogmas, science is bound to win. Between science, spiritualized as it is to be, and natural religion, there will be no conflict.

May not the Spiritualists of America well think of what is going on in their ranks? Do our speakers gain or lose in numbers, power and audiences? Do our mediums have more, or less, good influence? What agencies are operating to help or hinder the gain and growth of truths dear and sacred to us and of priceless value to the world? Is there gain or loss in private and personal influence? These and other kindred questions are suggested by the serious thought given by evangelical brethren to this marked decrease of clergymen in their midst.

Perplexed.

Recently the RELIGIO-PHILOSOPHICAL JOURNAL contained a symposium of opinions and views called forth by the inquiries of Mr. Moore, whose letter was taken as a type of a great number of others, from earnest, inquiring minds, who cannot fathom the depths of Spiritualism. We now present an extract from the letter of another correspondent, an honest, truth-loving man, whose attention has been just turned in the direction of the new philosophy. He does not claim to be a believer, but is open to belief, and desirous to know the right. He is favorably impressed with the series of articles on Spirit Telegraphy, and adds:

1. "It seems to me that the telegraph affords the very best means of exhibiting spiritual communications, and that under circumstances that would admit of no question. There must be thousands on the other side the border who can operate. The physical effort required is nothing as compared with lifting tables, and demands no unusual intelligence on the part of the communicating spirit and I presume no rare mediumistic capability. A committee of unbelieving telegraphers can easily put the instrument in such a condition as to be beyond the physical influence of the medium. Now, if the other end to the wire any of the most simple communications were delivered, the fact of spiritual influence, or at least some power other than orthodox science now recognizes, would be established. I think if I were identified with Spiritualism, I would urge some such tests and that they should be so open and above-board that the result, if favorable, could not be gainsaid."

2. In regard to fraud and collusion, the RELIGIO-PHILOSOPHICAL JOURNAL brings almost every week some instances of these practices; some so subtle as to deceive shrewd, intelligent men for a time even when on their guard, and others so gross and palpable that nothing but the sheerest ignorance and credulity would for one moment accept them. In a late number, January 7, 1888, of the *Library Magazine*, I read a chapter exceedingly damaging to the cause, exhibiting as it does the miserable tricks and evasions of the mediums who pretend to read sealed communications and give answers thereto. An honest believer in Spiritualism is tempted practically to throw the whole away when he sees it can be made, and there are many men of character, intelligence and influence, adherents of the system; it seems to me it stands them in hand to have such manifestations given, and so publicly, that not even the Sceptic Commission, were Huxley and Tyndall members, could resist the evidence.

In reply to the first suggestion, we will say that the author of the series of articles, "From Earth to Heaven by Telegraph," has done all that our correspondent desires. It strikes one as singular, that after reading that masterly piece of investigation, which if pursued in any other branch of science with the same care and intelligence, would immortalize its author, he should suggest to Spiritualists to do the same thing, as though it had never been done! The author of these articles is a specialist in telegraphy and electricity, standing high in his profession, irreproachable in character, and his word would be received in any other department of telegraphy or electricity. His tests may be repeated, but we cannot hope for a more exhaustive investigation in this direction.

There will be other mediums for this phase, and at first glance it seems plausible that any medium for whom a table would move, could obtain the movement of the telegraphic key. We must consider that to use the telegraphic instrument requires a knowledge which few spirits, comparatively possess, and to move it inside a close box, increases the difficulty. The subtle forces employed are little understood, and although it would be a grand achievement to be able to go before the world and break down all skepticism with facts dazzling as the noonday sun, perhaps it is better for us to grope our way slowly out of twilight into the day.

As to frauds, the JOURNAL has been vigorously attempting to drive all frauds out of the ranks, and in the place of false, mercantile mediumship, present the philosophy of life in its finest form, and to call forth the highest, truest mediumship. These frauds ought not to turn any one away. They are disgusting, disheartening, but should nerve us to greater effort to cast them off.

If we desired to hold our readers, regardless of the means employed, we should suppress everything which would not please them. The right and the truth are, however, of more value than a constituency held by false representations. We know the "honest believer" will not "throw the whole away," because he finds fraud. If a woodsman desires a straight tree, and searching in the forest meets with scores of crooked ones, does he say there are no straight ones, or continue until he finds such an one as he desires? If you go into an orchard to select perfect apples you will find bushels of wormy, knotty, bruised and disfigured ones; and a very few perfect. Will you then say there are no perfect apples? The Spiritualist who has the best interest of the cause at heart, will cultivate only the perfect fruit, and wage a war of extermination on the insect pests—the canker worm which destroys the foliage, the codling moth that eats into the heart of the apple, the beetle that deposits its blasting egg in the vital parts of the tree.

The exposures of the RELIGIO-PHILOSOPHICAL JOURNAL by clearing away this pestilent brood, and giving a clean environment, ought to strengthen instead of detract. For every manifestation exposed there are hundreds that not only are not, but cannot be exposed, for they bear the signet of truth.

Spirit Telegraphy.

It was expected that Prof. G.'s interesting papers would end with this number of the JOURNAL, but the following note announces another:

"But I hasten to say that within the past three days I have developed such information on electricity and magnetism as I think makes it my duty to send you another number for the series. Some things of profound scientific interest have been working out marvelously clear. Things that have never been known and others that have been in dispute are gradually falling into line as the result of a master stroke on one basic principle."

"I have been under a deep inspiration for the past three days, and with this I anticipated Dr. Wells or rather those whom he promised to bring to my aid, (unless it be they who have impressed me) but he has supported and supplemented me grandly. So you may say to your readers that notwithstanding the formal closing to No. 11, No. 12 will follow it."

The proofs of continuity of life and of the fact that a spirit can communicate by independent, mechanical means, has been again clearly established by Prof. G. His papers have greatly exceeded in length the limit named in the contract, but we are assured by hundreds of letters and newspaper references that their great length has not proved a barrier to readers nor lessened the interest in them. Prof. G. is solicited to hurry forward the publication of his book, as the general interest demands it at once.

A dispatch from Birmingham, Ala., states that there is a marked religious revival among the prisoners confined in jail there, which owes its existence to an execution. The jail is filled with criminals of the worst dye, brought there by the wonderful stories which have gone out concerning the place. December 20th, George Williams who had murdered a fellow-convict, was executed in the jail yard, and the gallows, with the rope hanging in the air, was left standing for future use. The prisoners, one hundred and fifty in number, crowded to their cell gratings to witness the final plunge of their friend George. A few nights later two or three inmates who happened to be looking out at the midnight moon, were horror-stricken to see George ascend and adjust the rope to his neck and fall through the trap with realistic effect. The prisoners told the story as soon as they recovered from their fright, and the next night others witnessed a repetition of the dreadful spectacle. Since that the ghost has been a nightly visitor, to the terror of the inmates, who have gone to psalm-singing and praying.

"Very little idea," says the Savannah *News*, "of the mystery which surrounds Mrs. Dixie Jarrett Haygood, who will soon start out on a tour over the world can be obtained until she is seen in her marvelous performances. In electric tricks she does even more than Miss Hurst. For instance, a person is blindfolded. An article is hidden, and then she places her hand lightly on the shoulder of the blindfolded person, who goes without knowing why directly to the hidden article. Very recently this feature of her performance was given a severe test. A pin was driven into the wall as high as the hand could reach. A lady had been blindfolded, and was to find what was hidden and the locality. The instant Mrs. Haygood's hand was placed upon the lady's shoulder she walked direct to the wall and took the pin from the wall. A small pencil is laid upon a slate and the slate is then placed where seemingly writing could not be done, under a wardrobe, for instance. Answers to questions were made, and each time the answer was satisfactory to the asker. She has received hundreds of dollars in money and valuables by being thus able to obtain from somewhere proper answers to questions. But she is averse to this feature, and will not show it on every occasion. She does not know where the power comes from, and offers no explanation. In her early days, when but a child, and before she had learned to write, she could cause messages to be written on slates. Among the many instances in this: Whenever the slate would be written on she would become frightened, and was of the opinion that it was done by some other person. One day she decided to test it herself. She thought of a verse in the bible, "God is love," and placed the slate where she knew it could not be touched. When a sufficient time had elapsed she examined the slate, and the words "God is love" were written there in large letters. An Episcopal minister doubted her ability to do such things, and resolved to put her to a test. He wrote a question on a piece of paper, tore off a piece, and rolling up the fragment upon which the question was written, placed and kept it in his mouth. The other portion of the paper was placed upon a table, and Mrs. Haygood was called upon to give a reply. This was done. The answer was correct, the two pieces of paper compared, and the minister was so confounded with the fact that he left the house at once." The JOURNAL is unable to say whether the *News* gives this account in good faith or whether it is a shrewd advertising dodge for some fresh swindle.

G. L. Woods, of Minneapolis, Minn., is represented as an exceedingly rapid writer while in an abnormal condition. On one occasion lately twenty or more persons gathered at the residence of E. L. Larpenteur, 51 Exchange St., to witness Mr. Woods' extraordinary performance. The subject on which he wrote was the following: "The relation of the cranial nerves to the brain, including their points of apparent origin, points of exit, functions and distribution." The St. Paul *Despatch* says: "As soon as the conditions became favorable, Prof. Woods began to write, using ordinary scratch paper and discarded stubs of pencil. Both hands flew across the sheet at a marvelous rate of speed and at the end of two minutes and forty-five seconds 806 words, an average of over 300 words a minute, had been ground out upon the subject. The writing was legible, and according to two reputable physicians was technically correct and better than they could have accomplished without a great deal of preparation. The professor has no theory as to the force which he holds controls him, although he theorizes beautifully and learnedly in his essay." M. A. Morey of

Mineapolis writes: "Mr. Woods' special work is in answering sealed letters, and he has much to do in that line. His wife is a test medium and has all she can do."

Herbertus writes as follows with reference to the First Society of Spiritualists, New York: "This society is fortunate in having engaged the services of Miss Lilly Runals to sing at its meetings. The lady has an excellent voice and brings out the meaning of the verse with marked excellence. Mrs. Brigham spoke on Sunday morning, Feb. 26th, on subjects presented by the audience. Speaking of 'The Characteristics of Spiritualists' she said: 'You will find that because a person accepts a certain thing, it does not always follow that he accepts it in his heart. It may be that it is like a garment which he puts on the outside; the world sees it, and calls him Christian or Spiritualist, as the case may be. Our faith is like the Tree of Life, that is growing, putting forth leaves, buds, blossoms and fruit throughout all time. If you simply believe but do nothing, then you have no religion. If you try to do better, to help other people, that is religion, and that is Christianity according to the best and the highest definition that the world has ever had. The reasonable Spiritualist has these characteristics; he is an investigator; he does not take things for granted. He has charity for all, not for one little class, but for all. He reaches out into the world and says he is thankful to any who can help him to a brighter light and lead him on to further understanding of the truth.'"

GENERAL ITEMS.

The Young Peoples' Progressive Society have moved into Martine's Hall, 22nd and Indiana Ave.; entrance on Indiana Ave.

An E. V. Wilson Spiritualist Society meets each Sunday at 2:30 P. M., at Gleason's Academy, 530 W. Madison St. Mrs. Isa Wilson-Porter takes an active part in the proceedings. She can be addressed at No. 10 Center Avenue, for engagements to give platform tests.

A. Bronson Alcott passed to spirit life on Sunday last from the residence of his daughter in Boston. He has joined his old friends and neighbors—Thoreau, Hawthorne and Emerson—in that glorious land beyond; his mortal remains will repose near theirs in the beautiful little cemetery at Concord. How great a debt the world owes these four noble souls.

J. Clegg Wright's meetings in Philadelphia were well attended. He is now at his home, Newfield, N. J. The two last Sundays of March and the first of April, he will lecture in Cleveland, Ohio. He would like engagements in the vicinity of that city for evening lectures. He could lecture on Sunday, April 2nd, at any place between Cleveland and Boston.

It is said that the trainmen on the Denver Pacific are puzzled by the appearance of an unusually uncanny spectre which haunts their trains at night. Its favorite prank is to perch itself on a freight car brake-wheel where it will sit for an hour at a time if unmolested. When a trainman picks up enough courage to approach the unwelcome visitor it jumps out into space and disappears.

A special dispatch from Parkersburg, W. Va., says: "For the last eight days Miss Lizzy Mayhew, daughter of a wealthy farmer at Fairview, in this State, has been lying in a trance. During all that time she has taken no nourishment at all. The only evidence of life is her constant humming of sacred songs. A number of physicians have visited her, but have had no success in arousing the patient, and profess themselves baffled. She has not attended any religious meetings, nor been where excitement prevailed. With the exception of being nervous at times, she is an exceedingly even-tempered person. She is a beautiful woman, and numbers have visited her father's home to see her. At the last report she was as unconscious as ever."

We shall not make the most of our opportunities until we establish what I have for many years advocated—a School for the Prophets. To borrow an expressive Americanism, we ought to "raise" mediums; to watch the promise of psychical gifts in the child, to keep them pure and unspoiled by contact with the world; in brief, we ought to revert to methods which have been proved good in older days, and abandon the loose and irregular practice of mediumship, which has been the fruitful source of all our woes. Till we do this we must not expect much progress, and we may expect repeated scandal bringing contempt on what ought to be lovely and of good report.—M. A. (OXON), in *Light*, London.

Great and undragging interest has been manifested at Williamstown, Ky., in the eloquent and wonderful preaching of the boy preacher, Pascal Porter, of near Madison, Indiana, who is only 11 years old. He is a handsome boy, with a bright, brown eye and well-shaped head. Out of the pulpit there is nothing in his manner or speech to indicate his wonderful gift, but in the pulpit he is a veritable giant. He possesses a most wonderful memory and great gift of language, and his sermons are said to be logical, doctrinal, and deep, and on each night he spoke on an entirely different subject. He was born near Madison, Ind., November 6, 1876, and is the youngest of a family of seven children—three boys and four girls. As soon as he was old enough to talk he manifested a desire to preach the gospel and make the world better, but was not permitted to enter the ministry until he was 9 years of age. His education is limited, he only having advanced as far as the fourth grade in the public schools.

MRS. LITA BARNEY SAYLES.

She Protests, Reads the Editor a short but pointed Lecture and Falls into an Error through failure of Memory.

To the Editor of the Religio-Philosophical Journal:

You do wrong in using my name as you have done in your issue of Feb. 25th, thus placing me in an ambiguous position before the public. The letter to which you allude was not written for publication unless revised by me, therefore you had no right to print my name in this connection, without my leave. I am not one who shrinks any statement heretofore made by myself, but I consider that private letters are entitled to some respect, before giving them to a public, even if they are written to an editor. The letter referred to related, not to the "Berry Sisters," but to one of these ladies, and not to form-materizations at all, as every one would be led to understand, by my name being quoted in juxtaposition to "wigs" and paraphernalia. I therefore request that this note appear in your next, and oblige yours,

LITA BARNEY SAYLES.

Killingly, Ct., Feb. 26, 88.

If there is any one position more intolerable to us than another, one into which we never knowingly get, or force a friend to occupy, it is the ambiguous. It seems that our esteemed sister thinks we put her in such a position when in the JOURNAL of the 25th ult. we incidentally said: "Several years ago Mrs. Lita Barney Sayles detected fraud in the Berry Girls' exhibit at Onset." Whether this assertion is or is not correct we shall not here undertake to argue, for being of a diffident nature and ever holding the opposite sex in great awe and respect we always avoid argument with any of its representatives, preferring any other ordeal. When, however, our fair correspondent goes so far as to impeach the rectitude of our professional conduct and to make an assertion which she certainly would not have made had her memory served her well, then she attacks what belongs to our subscribers and most reluctantly we are compelled to talk back. Mrs. Sayles is a very busy woman, in addition to being the mistress of a large and elegantly appointed household establishment and assiduously performing the important duties incident thereto, she has for many years been a prominent figure in the public and private meetings of the A. A. W., also Assistant General Secretary of the Sociologic Society, as well as a volunteer contributor to the press. The immense burden of these duties faithfully and lovingly done naturally leads to forgetfulness of matters in the past, and hence it is not strange that she should make a mistake. Mrs. Sayles says "the letter" to which we alluded in the JOURNAL of the 25th ult. was not written for publication. In reply we have to say that we did not allude to a "letter" nor did we use that word. What we did refer to was a contribution written by Mrs. Sayles for publication in the JOURNAL and which we thought not best to publish at the time for reasons which were explained to her. We believed then and we believe now that her manuscript gave graphic and convincing evidence of fraud, and that the account related to alleged form materializations, though possibly not full form. We heartily coincide with Mrs. Sayles when she says, "private letters are entitled to some respect, before giving them to a (the) public, even if they are written to an editor." We don't know just what Mrs. Sayles is driving at when she interpolates this remark, but nevertheless we go it blind and endorse it all the same. Her manuscript in relation to the Berry Sisters was in good shape for publication; it was sent for publication and was not accompanied by restrictions of any name or nature. As Mrs. Sayles wrote her note of the 26th ult. for the public and requests therein that it appear in the next number of the JOURNAL she cuts us off from the opportunity of a private conference and explanation and obliges us to put the whole matter before the public. In order that she may refresh her memory and the JOURNAL's readers properly understand the matter we herewith publish the aforesaid manuscript, which from headline to signature will be found both interesting and instructive even though it be

ANCIENT HISTORY.

Notes from Onset Bay Grove.

Among the mediums upon these grounds at present, are two young ladies from Boston, by name of Berry, with their manager. One of these Misses gives materializing sances, and the other sits for what she terms "physical manifestations," which consist in the ringing of bells and floating and playing on musical instruments, writing, supposed to be by spirit hand, on slates, and paper, fanning the circle which is gathered around a long table, touching, and patting, and kissing, and whispering names and communications to the same, and making lights and purporting to resolve these into faces, though I could see no similitude to a face even when such was several times recognized by members of the circle.

I attended last evening, a sance of the latter description held in the front parlor of the cottage this party is at present occupying. The back parlor is used upon evenings of materializing, for a cabinet, being divided off by means of black drapery which was looped to each side at this time. We were told that the doors were locked that led out from this back parlor; there were two or three of these, but no one examined them for we were not invited to do so. We were however, informed that they would pay fifteen or twenty dollars to any one who, being in doubt during the sance, should discover any confederate in that room! I had no disposition to be captious, for I had been assured by several friends in whose judgment I reposed confidence, that very wonderful things occurred in this presence, and I sincerely trusted to find a medium and her sance that was sans peur, sans reproche.

The "physical" Miss Berry commenced the exercises, by placing herself in the middle of one side of the table, at which were present sixteen people, more or less. Her sister was not visible. The gentleman in charge of the affair takes position in an opposite part of the room from her, in order to prove to the circle that they are not in collusion. Sometimes, however, the power seems to ex-

(Continued on Eighth Page.)

The Rev. J. H. Harter gave a lecture at Stony Forks, Pa., on the evening of the 25th ult. on Temperance, and on the following day (Sunday) two lectures on Spiritualism, which were well received.

G. H. Brooks' lectures in Washington, D. C., are reported to have been very successful. He has an engagement at Alliance, Ohio, after which he will return home.

James Redpath, who was stricken with paralysis of the throat, January 28th, is slowly but steadily recovering, and his physician believes that he will eventually be entirely restored to health.

A writer in the Mail gives the following in reference to superstition: "The old superstition about opals is one of the things that clings to advancing civilization. A lady of my acquaintance, who did not believe in the nonsense that this particular stone breeds pestilence and all the evils which come upon the human family, wears an opal of rare beauty and value. A few days ago she concluded to have it reset and took it to Mr. Peacock, the jeweler. Mr. Peacock's young man stood aghast as the lady held out the ring with the stone, and said in a stage whisper: 'My dear madam, do not offer to leave that in this house. Mr. Peacock hasn't an opal in his establishment and wouldn't have for love or money. He would not permit anyone in the house to take one for the purpose of having it reset or otherwise. Please take it away.' And yet one of the luckiest men I ever knew—Col. Pete Donan—carries an opal as big as a top in his pocket for the purpose of warding off ill luck."

The Young Peoples' Progressive Society.

To the Editor of the Religio-Philosophical Journal:

For some time we have been contemplating a change in our location, and have at last had the good fortune of obtaining Martine's elegant hall on 22nd street and Indiana Avenue. This is one of the finest halls on the south side, and we feel that our many friends will fully appreciate the change. Next Sunday evening, Mrs. Hamilton will give tests. Thursday evening, March 15th, the society will give their opening reception ball in their new hall, and cordially invite their friends to join in the evening's entertainment. Hon. Joel Tiffany will give his course of lessons during the afternoon beginning at 3 p. m. in the hall. A. L. C. Chicago, March 5th.

Frank C. Algerton will address the Young Peoples' Spiritual Society on Sunday evening, March 11th, at 7:45 P. M., in Apollo Hall, 2730 State Street. Subject: "The Unpardonable Sin and the Tree of Life." There will be a fire test medium present, and Mrs. Gage will give trance tests and readings.

Passed to Spirit-Life.

Passed to spirit-life, from the residence of her son-in-law at Stony Forks, Pa., Feb. 21st, 1888, Mrs. Diana Morgan, aged 83 years, 8 months and 2 days. Mrs. Morgan was a true wife, a kind mother and a good neighbor. She was formerly a Baptist, but some years ago she embraced the better and more sublime, comforting doctrine of Spiritualism. This was to her, indeed, the "bread of life," of which she daily partook till she passed into the higher realms of light and life, leaving still on earth, three brothers, three sisters, one son, two daughters and other relatives and many friends to rejoice that she lived such an exemplary life, and was so worthy, ready and willing to be borne into the life above and beyond. Her funeral was attended on the 24th ult. by a large concourse of people to whom a spiritual discourse was delivered by Rev. J. H. Harter, of Auburn, N. Y.

For its thousands of cures are the best advertisement for Dr. Sage's Catarrh Remedy.

IT WILL PAY EVERY

Intelligent Mother in the Land to Read This

Generous endorsement from the wife of the late Matthew Simpson, D. D., LL. D., Bishop of the Methodist Episcopal Church.

Rev. J. HENRY SMYTH, D. D., Editor "Sunshine for Little Children." My dear friend—I rejoice to know that so many mothers and children are being taught the inestimable value of Mellin's Food, and I trust that your efforts may result in placing it permanently in every household in the land. Truly yours,

ELLEN H. SIMPSON.

The Voice.

Those who overtax the voice in singing or public speaking will find "BROWN'S BRONCHIAL TROCHES" exceedingly useful, enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are a simple yet effectual remedy. Containing nothing injurious they may be used as often as required, and will not disorder the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as one of the few staple cough remedies. Sold only in boxes.

Catarrh, Catarrhal Deafness and Hay Fever.

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A pamphlet explaining this new treatment is sent free on receipt of stamp, by A. H. Dixon & Son, 303 West King Street, Toronto, Canada.

Half Rate Excursions to Arkansas and Texas.

The Iron Mountain Route has arranged to run semi-monthly excursions to Arkansas and Texas on the following dates, March 7th and 21, April 4th and 18, May 9th and 23rd, and June 6th and 20. Fare for the round trip. These tickets will be sold at all points in Arkansas and Texas and will be good for 60 days for return trip and fifteen days will be allowed for passage in each direction, with stop over privileges in the state to which ticket is sold.

Consumption Surely Cured.

To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

Respectfully,

T. A. SLOCUM, M. C., 181 Pearl St., New York

Advice to Mothers. Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

THE SOUL.

ALEXANDER WILDER. Pamphlet form, price 15 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



"Hood's Sarsaparilla is the best in the world, Jennie."

"And the cheapest, too, Charley. For you see I have figured it out—only a cent a dose."

"Yes, and mother says she never had a medicine last so long or do us as much good as Hood's Sarsaparilla."

"That's so. Hurrah for Hood's Sarsaparilla, peculiar to itself."

For a good spring medicine we confidently recommend Hood's Sarsaparilla. By its use the blood is purified, enriched and vitalized, that tired feeling is entirely overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated.

Those who have never tried Hood's Sarsaparilla should do so this spring.

100 DOSES ONE DOLLAR

"100 Doses One Dollar" is not a catch line only, but is original with and true only of Hood's Sarsaparilla, which is the very best spring medicine and blood purifier. Now, reader, prove it. Take a bottle home and measure its contents. You will find it to hold 100 teaspoonfuls. Now read the directions, and you will find that the average dose for persons of different ages is less than a teaspoonful. Thus the evidence of the peculiar strength and economy of Hood's Sarsaparilla is conclusive and unanswerable.

"Early last spring I was very much run down, had nervous headache, felt miserable and all that. I took Hood's Sarsaparilla and was much benefited by it. I recommend it to my friends." Mrs. J. M. TAYLOR, 1119 Euclid Avenue, Cleveland, Ohio.

so this spring. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredients whatever. Thousands testify to its peculiar curative power.

"For a first-class spring medicine my wife and I both think very highly of Hood's Sarsaparilla. We both took it last spring. It did us a great deal of good and we felt better through the hot weather than ever before. It cured my wife of sick headache, from which she has suffered a great deal, and relieved me of a dizzy, tired feeling. I think every one ought to take something to purify the blood before the hot weather comes on, and we shall certainly take Hood's Sarsaparilla this spring." J. H. FRANK, Supt. Granite Railway Co., Concord, N. H.

March April May

Are the months in which to purify the blood, for at no other season is the body so susceptible to benefit from medicine. The peculiar purifying and reviving qualities of Hood's Sarsaparilla are just what are needed to expel disease and fortify the system against the debilitating effects of mild weather. Every year increases the popularity of Hood's Sarsaparilla, for it is just what people need at this season. It is the ideal spring medicine. If you have never tried it, do so, and you will be convinced of its peculiar merit.

"I take Hood's Sarsaparilla every year as a spring tonic, with most satisfactory results. I recommend Hood's Sarsaparilla to all who have that miserable tired feeling at this season." C. FARMER, 349 Bridge Street, Brooklyn, N. Y.

Purify Your Blood

We believe Hood's Sarsaparilla is the very best medicine to take to keep the blood pure and to expel the germs of scrofula, salt rheum, and other poisons which cause so much suffering, and sooner or later undermine the general health. By its peculiar curative power, Hood's Sarsaparilla strengthens and builds up the system while it eradicates disease.

"My daughter has been very ill with eczema. By reading about Hood's Sarsaparilla I was induced to try this medicine, and was wonderfully surprised by its effects. When she had taken half a bottle she was like another child, and when the bottle was all gone, she was entirely cured and in perfect health." D. F. KAVANAGH, Sanitary Plumber, 15 Daniel Street, Albany, N. Y.

HOOD'S SARSAPARILLA

Sold by all druggists. \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar 100 Doses One Dollar

BUTTON HOLES 3 PER Minute!

The greatest druggery connected with the making of a garment in these days of modern improvement is the making of the Button Holes, simply because these it is made by hand while all the other sewing can be done on the machine; and at last, thanks to Yankee ingenuity, this problem has been solved.

THE BLODGETT Automatic Button-Hole Attachment will make the Button Holes in any garment, as much better and more rapidly than they can be made by hand, as \$5.00 ordinary sewing can be done better and more rapidly on a sewing machine than by hand.

The Attachment can be used on any sewing machine, and is SIMPLE, STRONG and easy to operate. With it Button Holes of any desired size can be made and on any fabric.

SENT ON RECEIPT OF PRICE, AND PERFECT SATISFACTION GUARANTEED.

Full particulars will be sent on application.

We want good Agents in every locality to introduce this new article.

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80 MARKET ST., CHICAGO, ILL.

GRANDEST OPPORTUNITIES IN THE WEST.

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On the New Trunk Line to

PUEBLO AND DENVER, OF THE MISSOURI PACIFIC RAILWAY,

Known as the DENVER, MEMPHIS & ATLANTIC R. R.

These towns (average age three months) are:

Brownell, Whitelaw, Towner, Tuell, Utica, Healy, Shield

and Horace the county seat of Greely County.

The lines of business for which there is the most urgent need are: Banks, Hotels, Groceries, Hardware, Boots and Shoes, Dry Goods, Millinery, Farm Machinery, Real Estate Dealers, Attorneys, Physicians, Teachers, Lumber Dealers, Grain Dealers, Live Stock Shippers, Coal Dealers. Other lines of business could be profitably carried on. The counties of Ness, Lane, Scott, Wichita and Greeley, in Kansas, and Bent County, in Colorado, in which these towns are situated, are unexcelled in fertility in the west. The farm products speak for themselves. Good government land is still to be had. Improved farms and ranches can be made IMMENSE AND SURE PROFITS by buying in several or all of our towns, as our present nominal prices. Then you are sure to catch the big advances at the best points. Every inducement and accommodation to business men and merchants desiring to locate and build stores and residences. For Plans, Price Lists and full details, come and see us, or address

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Principal Office at HORACE, KANSAS.

J. V. MOFFITT, President.

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From Here to Heaven by Telegraph.

(Continued from First Page.)

rel and try to cheat each other, or possess themselves of that to which they have no moral right. Lawyers can only exercise their faculties by coming back to Mother Earth, and assisting good, fair, honest attorneys in preventing oppression through legal measures called law, and sometimes misnamed justice.

It is a disputed question among you whether the ancients can and do come back and manifest themselves to you. I say once for all that they can and do if they so desire, just as residents of foreign countries can come here and visit Cleveland, if they wish. It is a mere matter of will and desire. So, then, perhaps, I found when coming here that our cities were more cosmopolitan than yours, as the means of locomotion is so much easier. I found pretty generally that people follow the bent of their former inclinations. Hence I naturally drifted into the practice of medicine, and as I could not well practice on spiritual bodies, I took the liberty of hunting up some means by which I might gratify my earnest desire to benefit humanity; and to this end have I been devoting all my energies, and if I fail, it will not be because I have not labored long and earnestly. It may sound improbable, but it is true, that our syndicate, taking it all in, comprises over one thousand. By this I mean that as there are seven of us and each having his seven counsellors, and they in turn having counsellors, it is easy to perceive how the number by geometrical progression, could soon reach a thousand. Each has his own particular work. It may be adding the spirit or the will by adding or subtracting magnetic currents; or in looking up the medicinal properties of drugs; looking deep into chemistry, into anatomy, physiology or any of their concomitant sciences.

I find people retain their individuality in every particular. For instance, jovial John Smith with you is jovial John Smith with us. Morose Mary Brown is morose Mary Brown here also, and every shade of character may be observed here that you find with yourselves, saving those that are peculiar to the animal body; that is, the traits. We have no drunkards, no libertines, but people do carry their appetites over here to this extent, that they, if not of strong will, will desire to go back and through some other organism carry on some of their base habits. But this is the exception and not the rule.

We have schools and teachers innumerable, and in one sense we are all both teachers and scholars, teaching those who know less than ourselves and learning ourselves from those who have progressed beyond us. This is a busy, active life, and every minute is taken up with something.

These cities are a long distance above their earthly counterparts, perhaps a thousand miles. They are outside of earth's atmosphere, notwithstanding the generally accepted theory that a spirit could not go outside of it.

G.—Is there any animal life on the asteroids, those pieces of a burst planet?

Dr. W.—No. There is no animal life on the asteroids, but it is just as easy for a spirit to take a ride on one of those pieces if he wants to.

G.—Rather sublime for a hobby horse. [Here followed a discussion on the various theories concerning the asteroids and the probability that they will ever be reunited and populated. Also some remarks on the Lick telescope.]

Has the spiritual body organs in any way similar to the physical body?

Dr. W.—Your question is apropos. We live spiritually, much as your plants live, in this sense, that we absorb from our surrounding environment such an element as we require, and take it up by absorption;—but not exactly like them, for they absorb through the roots, while we take it from every part of the body just as it is needed, each part in this respect being a law unto itself. In other words, the spiritual body is an absorbing body and capable of feeding itself from without just as perfectly as its counterpart, the physical body, fed itself from within from the food taken into the alimentary canal. I might compare it to a physical body turned wrong side out.

G.—As I often tell my students in physiology, what we call the inside of our body is only a continuation of the outside, and our nourishment is absorbed by the inner surface of an animal tube. It is surface action, just the same.

Dr. W.—We might imagine the serous membranes inside and the mucus membranes outside, and the whole atmosphere the food passing through a thousand alimentary canals all around it. Do you see?

G.—Yes. Now if you do not eat, you need no digestive apparatus; if you do not breathe, you need no lungs, and so on for all the physical organs. Now what do you have that takes the place of these in the economy of the spiritual body? If no such organs are within the spiritual body, what have you within it?

Dr. W.—The answer should be almost inferred from the other. There being no necessity for circulation of blood, there is no heart. Oxygenation being unnecessary as there is no blood to oxygenate, lungs are unnecessary. There being no waste to eliminate, the excretory organs are unnecessary. Now I have told you what we don't have; I might say that the inner body is devoted to sensation. There is, if you will understand it better, a spiritual nervous system connecting with the spiritual spinal cord, which is directly in the center and protected on all sides alike, and not crowded back and enclosed in a bony conduit as it is in the human anatomy, to give room for the vital organs.

G.—Did I understand you that it is placed in the center to prevent accident?

Dr. W.—I did not intend to so state. It is in the spiritual body in the center so that absorption may take place equally from all parts of the body.

G.—Is the spiritual body subject to injury of any kind?

Dr. W.—I don't think so. I never was called to dress a spirit arm or a broken jaw, nor have I ever heard of any necessity for any one performing this act for a spirit. Being so mobile as we are, we are only subject to injury from contamination; and we are very subject to that, magnetically and spiritually. You get a taste of it, for instance, when you get into the presence of a crowd of coarse, uncouth persons. If you are at all sensitive, you feel uncomfortable in their presence. Now imagine how much stronger this principle is in us when we have thrown off our mask, and are born into a new life. The butterfly would not enjoy lying in the earth with its brother worm. It has passed into a state where it can enjoy God's sunshine, and sip the dew of heaven from the rosy cheeks of one of God's angel flowers. Now its sensitiveness increases with advancement. So it is with us, and we must constantly guard ourselves and our families and friends from the contaminating influences that are, thank God, below us; but we

may be compelled to pass through their strata sometimes, to reach some one whom we would benefit. I explained to you before how the law of affinity holds good; also, if you please, gravitation as to spheres. The heavier, grosser bodies always settle to the bottom, and the more refined we become, the higher we ascend in the spiritual scale, and the more sensitive we become. Hence you may see readily that it is not always advisable for a sainted mother who has long before stepped over the parapets into spiritual heaven, to come back and walk through the tunnel of your earthly coal mine, just to speak a few words to a miner's son.

G.—We have, as you know, certain physical forces, and certain other metaphysical forces. Now have you any forces that we do not have, but which you can give us any conception of by means of language?

Dr. W.—"I." [Wait a minute.] I think of nothing now that you do not have in a more or less crude state. You are, if you please, embryonic in every sense, like the baby just born having all the elements of a man within, as yet undeveloped. Now, for instance, we have a power of immediate transference from one point to another. You have it, too, but you call it thought. For instance, you sit here and think of a book on your mantel at home, and for that brief second that you see it with your mind's eye, on the mantel, for instance, you are there subjectively. But you say, suppose my wife had moved the book in my absence, what then? Here comes in a metaphysical proposition: While in the body and attached thereto by a magnet cord, you subject yourself to certain conditions. For instance, one of the senses, sight, is called into requisition to see that that particular book lies in a particular spot. That impression is telegraphed to the brain, and there the receiving copyist makes a memorandum upon its plastic surface—a mere dot, so small that I doubt if even the Lick telescope would disclose it, yet it is there.

G.—Of course the microscope would be the proper thing to use.

Dr. W.—I know the telescope could not be got down to such a point, but I wanted to convey the idea of the greatest, if I may use the word, imperceptibility possible. Now the idea I wish to convey is this,—that your spirit while incarnate can only see with your eyes, and when you project it to that spot, it sees just as you saw it last, despite itself. But if, through hypnotic influences, the magnetic cord can be either elongated or the forces so neutralized that the spirit can take up its own identity outside the physical man, then the hypnotized subject may see that the book is changed, for he sees it with his spiritual eyes. He is not spiritually blind. In other words, a spirit cannot see with two kinds of eyes at the same time.

G.—How about clairvoyants who in their normal state, or at least without becoming entranced can see spirits and describe them?

Dr. W.—That is only possible when a strong spirit may hypnotize them and impress the picture that he himself sees, upon the medium's brain. He (the spirit) makes the little dent himself. Some of your short-hand curlicues remind me of those in the brain.

G.—Then the unentranced clairvoyant does not actually see the spirit.

Dr. W.—No. It is not possible for a person in his normal condition, to see a spirit, no matter how much he may assert to the contrary. It is just as easy, or easier, however, for a disembodied spirit to hypnotize a sensitive or medium, than it is for a real physical man to do it; for the spirit can act direct without even using magnetic passes, or any species of mental evolutions. [On Nov. 10th, 1887, I received from Dr. Wells, an entire chapter on the philosophy of hypnotism and all other forms of magnetic or artificial sleep.] There is so much on this subject that I would like to speak about in the relation of mind to matter, but time forbids today. Would, oh! would, Professor, that your little machine would vibrate to our touch. Then we could hold sweet converse together. We could enlarge on a thousand and one points that would interest not only ourselves, but the spiritual and natural—I was going to say natural, but it is all natural. What shall I say? (G.—Physical or animal.)—Well, say spiritual and physical world. We trust the time will soon come when we can accomplish this, and when we do, our MSS. will be both voluminous and readable. They shall open the eyes of the world to thoughts that are as yet as hidden pearls, and I would have the world (your world) know that there are fountains of knowledge away up in the alpine heights that mortal eyes have not yet seen. Mortal ears have not yet listened to their waves crashing against their diamond studded rocky shores. Mortal tongues have not tasted of these nectars of the Gods. Mortal olfactories have not drunk in the sweet perfumes borne upon the spice-laden winds, waited hither and thither over this great ocean of knowledge, guided only by that invisible but All powerful Mind that said, "Let there be light, and there was light."

G.—The key in my box often operates so as to give dots and dashes on the sounder, but as yet I have received no intelligence beyond two or three words at a time. Why can you not control my magnetism perfectly?

Dr. W.—The only trouble is you develop in forty-nine ways instead of one. We can't in some way get the proper focus on our lenses. We collect your forces and then you scatter them. When we develop you in some one direction, you will develop in spite of us in half a dozen outside ways, so we can't bring the magnetism down to the point where x = x.

G.—Can't solve the magnetic equation; is that it?

Dr. W.—If we get x = y = 2, and 2x = 2y = 4, some how when we work out the equations and add or subtract, we find that x = y = 0, or something like that. This is not algebraically correct, but only illustrates that our equations don't square up right, magnetically. Another thing is that we intend to use you in other ways also, and we must preserve such brain currents and magnetic influences as will best assist you in the work laid out for you. In the end all will be right. Fear not, for it is thy Father's pleasure to give you the kingdom but in his own way. You have a great work to do, and to that end we have in store for you the highest form of mediumship known. It is what I may term conscious trance, or the influence of a disembodied spirit controlling an embodied spirit, so that there is for the time a duality,—two in one, both separate yet in one sense combined. That is, by becoming perfectly en rapport, the subject with the directing spirit, he (the subject) absorbs thoughts and ideas from the control, and gives them forth to his audience almost as his own. This inspirational control is the highest form of control known, though not generally so considered. Complete trance, if followed up, blunts all the finer sensibilities of man's nature, and leaves him a mere machine in the hands of the Spirit-world. You have been years in building up a reputation, and in storing up useful knowledge.

Now do not let any spirit, embodied or disembodied, carnate or decarnate, rob you of your hard earned store. Better borrow from them, keep what you have, and add as much more to it as possible. I think this development will come to you soon, and we hope to have it come as a messenger of light from heaven.—WELLS.

Space forbids any extended formalities in the way of closing remarks. Most of this article could with propriety have been devoted to setting myself in just the right light to forestall criticism and advance my claims to public confidence. But I have seen fit to devote this number also, though it be the last, to the usual line of information for the reader; just as I often tell my friends that if this were to be my last day to live on earth, I should know of no better way to use it than to go right on with my regular duties. Every one's duty is a sacred duty.

This much I must not fail to say: "In conclusion, let me not be misunderstood." I was not a Spiritualist, until I saw incontrovertible evidence that the claims of Spiritualism are true. Now I know that there are around us unseen intelligences that are what they purport to be, visitations from spirit-life. Science has explained this one of their methods of communication, and is rapidly accounting for all their phenomena. There is a Spirit-world, and Spiritualism presents a rational solution to its mysteries. [Contrapuntal paraphrase from A. B. Richmond.]

It will thus be seen that I do not present such an array of scientific facts which themselves do eloquently plead for the spiritual origin of Spiritualism, and then ask you to accept their logical sequences, while I am confessedly in doubt. It is just as illogical to refuse to admit a proposition when proven, as to admit one without proof. I take no credit to myself in this matter. I have simply assisted in proving a scientific fact. It was a fact just the same, before I tested, and proved it, and I had no part in its discovery. True, the physical rationale which will be given more fully in book form, was entirely unknown, both to the disembodied spirits as well as to us in the body. They did what was easy and natural to them, but was nevertheless a mystery as to how; just as it is easy and natural for us to sleep, and yet a great mystery to us. I hope through their aid to clear up that mystery also in the near future.

Now my indulgent reader, it is nothing to me what you do with this basic fact, modern spirit communication. You are at liberty to incorporate it into any creed or religious belief with which it will harmonize, but deny it—never!

In the light of all the foregoing papers as promises, I beg leave to close with the formal statement of the conclusion necessitated: Therefore, "A disembodied spirit can communicate with an embodied spirit, by means of an ordinary telegraph instrument."

H. D. G.

Mrs. Lita Barney Sayles.
(Continued from Fifth Page.)

tend so far that persons are touched upon his side of the room. All were strangers to me, if I except the lady who accompanied me, a gentleman from Chelsea, and Mrs. Ross, the materializing medium of Providence, R. I.—whom I was very glad to find seated by my side, where she remained.

Miss Berry sat between two gentlemen, one of whom I understood to be an entire stranger,—the other had sat with her a few times. Touches commenced immediately upon putting out the light, and touching kisses were heard for which thanks, if no more, were naturally returned by the gentlemen receiving them. The musical instruments performed—communications were written, and I think some were given orally, the light was lit, and the medium changed her seat, passing by two or three to do so. Then darkness, and more of the foregoing manifestations. Ex-Mayor Lowe, the gentleman from Chelsea, was seated at Mrs. Ross' right hand, and she at mine; as they had previously sat in this circle, Miss Berry passed them by, and came between Mrs. Ross and myself. I should have previously stated that Mr. Lowe was "touched" when the manager stood with his right hand on Mrs. Ross' shoulder, and his left on mine, though the medium was across the table—touched upon the side or back of his head.

The most of the manifestations inclined to me, and to my left, after the medium had taken her seat by me. We had been told to "keep the circuit of magnetism intact," etc.,—to "follow the mediums hands if they were lifted, for she sat in test conditions between two who ought to hold her hands all the time." We were very crowded at our end of table, which made everything that occurred very palpable to me. I suggest that the "conditions" would prove much more convenient for her, if more space were left between sitters.

There was hardly room between Mrs. Ross and myself for the little delicate woman, who now came in, and laid her two hands like two feathers on our two hands. She did not allow me to hold her hand nor her little finger even, but coquettishly kept her little bird-claw dancing on top of my big one. And as soon as the light was out, her hands fitted so quickly and so high that I could not follow the instructions to "hold on." In the dense darkness their locality was uncertain for a time. She had, however, previous to fitting, brought all four of our hands together in an indiscriminate huddle, and linked Mrs. Ross' little finger in mine, in the orthodox fashion. There was quite difference enough between the hands, for me to be very conscious of what was going on, but there was nothing left for me but to "watch and pray," which I took good care to fortify myself by doing thoroughly.

The little woman arose from my side, moving her chair back a bit toward Mrs. R., and passing behind me, commenced touches, etc., upon myself and two to left of me. They, of course, responded, thinking them genuine, for they had not followed her whole movements as I had. It would have been wise in me to have also acknowledged that I was "touched," but mine chiefly took effect upon my temper, which is not any too good when such barefaced manifestations are attempted, and I kept quiet for fear I should say something. I kept my finger steadily and firmly around my next neighbor's, and reached back with my right foot covering the space where the little medium had just been sitting till I touched the leg of her empty chair, from whence the bird had flown.—I had proof of this, both by feeling her arise, (she was crowded so near to me) and move back of my chair, where I could follow every motion of hers,—and, by then sweeping my foot around, and finding that she was out of her place. If I could ever affirm any thing which I have seen take place in the light, I can just as truly affirm this which occurred in the dark. I realized everything just as acutely as if I saw all—and I know of what I speak.

While standing behind me and the neighbor at my left, the usual lights appeared,

which describe a semi-circle, as if bounding about upon a long elastic whalebone, though they sometimes sweep horizontally,—nothing is done in this line, which a whalebone could not be made to perform. The light came down in front of me; it was like a square block three inches by two and one-half, perhaps, which illuminated itself. There was no smell of phosphorus. One gentleman, when it was brought to him, saw "a face so illuminated that he could see the color of her eyes." I lament to say I was not so blest. There was no face with my light, though I should not have been surprised had I seen one; it is as easy to have a face as a light.

After she had fooled round enough, she came carefully creeping back to her chair again, seated herself, and then tried to loosen our hands and take mine in her little bird-claw. But it was strange how closely I followed the previous instructions "not to release hold," and she pulled and pulled at my hand, until she was obliged to resort to a stratagem, which was really shrewd, in order to get possession. She said, "Why, maybe they want to shake hands with you, and if they do you can let go of my hand!" the amazing effrontery, when it was Mrs. R.'s hand which I held. So I let go—and she trusting not to be betrayed by my right-hand neighbor, said she would put her hand on my wrist so "they (the spirits) can shake hands with you" (me) and putting her left hand on my right wrist, she shook hands with me with her right, I easily feeling the cramped position of her hand as she sought to make it appear that the spirit "shaking" was before me. It was a bungling performance, all through.

The usual intention is to have the chairs "comfortably placed," at a little distance from each other,—ostensibly that the company may be cool. But my end of the table was very full, and only space between our chairs and the end of the room for a small person to pass, and when my neighbor moved even for this little Berry to come between us, it made the storage splendid for night observations, because I could feel the medium full length, and know her "ways" that were dark and tricks that were vain." It might be hoped that with the Berry all of this fraudulent troupe, all other miserable impostors might hurry to place themselves in their common grave, and seek a merciful oblivion, hoping for no resurrection—but we seem doomed to be continually on the alert, and are called to exercise our reason on every phenomenon presented, and even at the seaside camping places to be obliged to hunt the bones from our fish before we are safe in swallowing the latter—Truth and untruth are considerably mixed, and must be thoroughly criticised.

Aug. 11th, '83. LITA BARNEY SAYLES.

We think the juxtaposition of this reminiscence to Mrs. Sayles' note of the 26th ult, removes all ambiguity in so far as we are responsible therefor. It also performs what to the public is even of much greater interest, in that it proves beyond any reasonable doubt that nearly five years ago the Berry combination was swindling the public.

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VOL. XLIV.

CHICAGO, MARCH 17, 1888.

No. 4

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to publish, how short. All such communications will be held for publication by the Editors. Reliable in science, information concerning the organs of Spiritual Logic, or the condition of old ones; its scientific mist, and mediums, interesting in its own Spiritualism, and well authenticated as its own scriptures, are always in place and will be published as possible.

The increasing conditions, and indicates mine, "evidently m' CONTENTS.

FIRST PAGE.—From Here to Heaven by Telegraph.—A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

SECOND PAGE.—God and the Bible in Court. Work of the American Society for Psychical Research. Concerning the Future Life.

THIRD PAGE.—Book Reviews. Missionary Work. Partial List of March Magazines Received. Miscellaneous Advertisements.

FOURTH PAGE.—Why should We Die? Two Extremes. A Strange Summons. Personal. General Items.

FIFTH PAGE.—About Gas but not Gaseous. The Young People's Progressive Society. Anniversary Exercises. A Tower of Strength. Miscellaneous Advertisements.

SIXTH PAGE.—In Loving Remembrance. The Responsibilities of the Spiritual Press. Spiritualists Meeting at Downey's Grove. Colleges. Suicides. Moore's Dilemma. The Home Circle. He is Blind yet He Sees. Deceased of John Jacob Foute. "Evolution of the Spirit." My Boy Still. Triumph of the Ungodly Banjo. Unrepealed Legal Absurdities. Notes and Extracts on Miscellaneous Subjects.

SEVENTH PAGE.—A Dog's Epitaph. An Interesting Example of Spirit Power. Collier and Barnum. The Funeral Month of March. Miscellaneous Advertisements.

EIGHTH PAGE.—Metempsychosis. A Glimpse of One Theosophist. Effects of Animal Organism on Electro-Magnetism. Miscellaneous Advertisements.

For the Religio-Philosophical Journal.

FROM HERE TO HEAVEN
By Telegraph:

A Scientific Investigation of Occult Telegraphy, and Kindred Topics.

PAPER NO. 12.

The Nature of Electricity and Magnetism.—Analogous to Light and Sound.—Magnetism a Vortex of Electrical Waves.—Why Hard and Soft Iron Differ.—General Harmony of the Theory.—Historic Notes by the Way.—Methods of Test.—An Appeal to Scientists.

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No apology is offered for asking your attention to another article under this head, though the last was intended to close the series. Neither is any promise made that this will be the last, since we know not what of general interest may come through the door that has just been opened. I shall therefore consider the programme for the future like my creed, subject to progressive change to suit the advance of thought.

89 EUCLID AVE., March 1, 1888.

Dr. W.—How do you do, Professor.

G.—Pretty well, Doctor. I have been theorizing for the past two days on electricity and magnetism, and have made notes of my thoughts in that direction which I wish to present for your consideration.

Dr. W.—All right. Proceed.

G.—Suppose a hoop, say one foot in radius and one inch in breadth. Suppose insulated wire to be coiled on the outside surface, and a battery connected, making the hoop a helix. There is now a magnetic field occupying the entire space within. An iron bar placed transversely through the center becomes magnetic. Here is a question that profoundly interests investigators. I quote it from Professor Tyndall, Notes on Electricity, 1855. "How is the power transmitted from the one to the other? Is it an action at a distance, or does it require a medium for its propagation? I do not know."

Now, Doctor, I contend that there is no force in nature that can act without a medium—not even the mind. The eternity of matter is a warrant for this; since any other hypothesis leads right back to the absurdity of a God without matter, which is just as absurd as matter without a God.

I believe it is demonstrable that the force called magnetism in the bar is a vibratory motion of the atoms of aether which are component parts of each separate molecule of iron, and that it is the result of undulatory motion in the free aether adjacent to and excited by the current in the wire, and thereby propagated to the iron core, and thence into the core by vortical motion of the free aether which saturates the core itself. Thus I regard copper, etc., as sustaining the same relation to electricity that glass, etc., does to light—simply transparent to it because in both cases alike the arrangement of crystals is such as to permit the saturating aether to propagate its specific undulations.

tions. The current of electricity in the coil ed wire starts a spiral wave of aether in the air from the circumference toward the center, where it forms a vortex, this vortical action tends to set the particles of iron parallel to the axis of the vortex, and accounts for the polarity manifestations, the increased length and diminished thickness of the core, and the click heard in the core whenever the current is switched on or off the coil, as if the particles of iron had all clashed together.

Dr. W.—That is just right exactly. But how did you get it?

G.—Well as nearly as I can understand myself, I have been under a powerful inspiration for the last two days. I have never been noted for any such extraordinary penetration, and should hardly dare to claim the discovery to be all my own; especially in view of the unusual symptoms in cerebration. My brain has been under some outside influence both of stimulus and abstraction. I have been impressed and assisted, I suppose, by those on your side of life, and have only to present what with their help I have been able to evolve. I see no reason why naturalists and scientists, etc., should not be just as susceptible to inspirational impression as poets; and I believe the philosophers of old are in this way doing as much or more for us now than they did while on earth. Be that as it may, if this theory of magnetism be true, it will stand fire and I propose to help do the firing. If it be not true, I am the one who is most interested in knowing it.

Dr. W.—Can you not now then easily work out why soft iron will not retain magnetism?

G.—I had not addressed myself to that task yet, but shall do so, perhaps to-morrow.

Dr. W.—You are on the right track.

G.—If this undulatory theory be true, it can be demonstrated thus:

Divide the space inclosed by the hoop into rings of equal area,—which can be done by dividing the radius into equal parts, drawing perpendiculars from these divisions to a semicircle drawn on the radius, and through the resulting divisions of the semicircle drawing circles concentric with the hoop. Let the circumference of the circle thus divided represent the zero line within the wire, as though the coil were composed of a single wire, and this circumference were its central line. Now the wave as it advances toward the center or vortex, should gain equal increments of magnetic power or intensity for each of these spaces passed over. The wave thickens as it moves along so that after it has reached the center, it has described a double cone, with its axis through the vortex, and its apexes are more or less distant according to the strength of the current, the number of turns in the coil and other elements that govern the conical angle.

Dr. W.—Good! Good! Good!

G.—Now electricians who read this will see that the apparatus I have described is a rudimentary galvanometer,—an instrument used to measure the strength of an electric current by the amount of magnetic force it produces. The spiro-conical form of the wave is in exact harmony with the principles employed in the construction of the tangent galvanometer, improved by M. Gauguin by the addition of a conical multiplier. Prescott says, page 139, "The modifications introduced by M. Gauguin in the construction of the tangent galvanometer render his apparatus superior to all others for exact measurements." "The conical multiplier is very sensitive. The cone may be wound with two wires of equal size and length, so that the instrument may be used as a differential galvanometer if desired." And again, page 953, "Mr. Stearns measured nearly a thousand miles of wire with such minute accuracy that the variation of one-thousandth part of an ohm was always detected." Several of these are used by the Western Union Co. and are unequalled by any other apparatus for that purpose.

Now by experiments with magnetized and unmagnetized needles placed in different parts of this magnetic field, all the peculiarities of wave motion; interference, disappearance, dissipation, diffraction, and all the phenomena of crest and sinus action should be detected much the same as would be in the case of light if it were shining inward from all parts of the inner surface of a ring; with the addition of a spiral motion in the direction that the electric current flows around the coil.

[At this point the sounder lever rattled like hail. A perfect torrent of violent dots rained down for a few seconds, until Mr. Rowley interrupted by asking, "Doctor, what does that mean?"

Dr. W.—"That is our applause!"

G.—Do you see that the advancing wave has this spiral motion?

Dr. W.—Yes. It has a double motion.

G.—What other motion has it besides the spiral?

Dr. W.—Spiral round and round and progressive in wave undulations at once. I mean this; that it not only circles round and round in spiral form, but carries with it a complete circular motion at the same time, the axis of the circle always being directly opposite the body of the wave as it passes along. Do you get my views?

G.—Yes; except that I do not see that the axis being opposite the body of the wave makes it any other than the axis of the vortex;—or does the axis twist?

Dr. W.—Yes. It is as though you would put a wire through, say a small cartwheel, and then have the wire encircling a perpen-

dicular pole. Supposing now that the wheel turns all the time around as it slides down the pole, following the wire around the pole.

G.—Yes. I see that.

Dr. Whitney.—I don't get that at all, Professor. How do you understand him to mean?

G. to Whitney.—It is as if the wheel representing the first wave within the coil were mounted upon a wire axis, and this wire axis were coiled spirally around a straight rod as a pole. Then while this wheel revolves around its center, that center goes spirally down the rod as a pole, the entire rim of the wheel having this same spiral motion; and that is what he means by the center always being opposite the body of the wave. The circular wave is so formed that its center is constantly shifting around the pole, but it is never right in the pole. Then as the wheel slides down spirally around this pole, the rim of the wheel grows smaller and smaller toward the apex of the cone, until it vanishes in the vortex. I get his views and this much more; that the rim of the wheel grows smaller as it slides down the pole.

Dr. W.—That's right. That's right. And it finally disappears in the axis.

G.—Yes, Doctor, and now I get this much more. This being a double cone, as the wave comes toward the center it thickens as though the tire of the wheel grew broader while it grew less in diameter, until it becomes a long slender cylinder inclosing the vortex. Each separate crest is spiro-spiral, and the set as a whole, spiro-conical or nearly so. [Applause.]

Now, Doctor, I shall appeal to those who have the means and necessary instruments to assist me in testing this theory. There are many who, like Leverrier and Adams, can reason out the existence and calculate the position of a Neptune; but few who, like Galle, have a suitable telescope with which to see it. So there are many who, like Thomas Young and Augustin Fresnel and Arago, can reason out the undulatory theory of light, and overthrow Newton's emission theory, and many more who, like Sir William Hamilton, can calculate from double refraction that certain crystals ought to show a certain conical envelope of light; but there are few who, like Dr. Lloyd have the Arragonite and suitable appliances for ocularly demonstrating it. Now who that has the proper instruments for electrical investigation will be first to demonstrate for me through this spiro-conical wave, that electricity is an undulatory movement of aether, and that magnetism is simply a vortex of electrical action? See how strong this theory stands out in practice! A suspended unmagnetized needle let down over a vertical helix, cannot be made to enter it thus, but, like a stick in a whirlpool, is turned up endwise, and darts in like a flash. Witness also the principle used in constructing some electrical engines,—the piston being simply a movable core which is sucked into the helix,—and see if that does not indicate the existence of a powerful vortex. Also the relation of induced currents to the lines of magnetic force in rotary magnetism. See how it harmonizes with Faraday's discovery that when a conductor moves along the lines of magnetic force, no induced currents appear, but when it moves across the lines of force, such currents are generated. Faraday also showed that in passing a plate of copper rapidly to and fro between the magnetic poles, you seem to be cutting cheese, though nothing is visible. Tyndall says of this, "It is as if pure space were a kind of solid." [Applause.]

Notice in a Ruhmkorff's coil how the undulations (?) in one wire induce or cause undulations in the other, and how they both unite (or differentiate?) to cause a third, which is technically known as the "Extra Current." Notice that this third current is an exact counterpart of the "overtone" in music, where when two strings are struck three tones are heard, and where we know that it is all due to undulatory action. Notice that when the discharge from an electric machine passes through rarefied air, the discharging distance is augmented, and by sufficiently rarefying the air the discharge may be caused to pass silently,—and that it then fills the tube through which it passes with a rosy light. Tyndall says, "This rosy light has the same origin as the Aurora Borealis." He also says, "Every attenuated gas has its own characteristic color when traversed by the electric discharge." Also, "The discharge of the induction coil through attenuated media produces luminous effects similar to those produced by the electric machine." And again, "The luminous discharge is composed of distinct luminous strata separated by dark intervals transverse to the direction of the discharge." Also, "Every single discharge of the induction coil through a properly chosen medium, resolves itself into a series of pulses which declare themselves as a stratified discharge. Under similar circumstances, the discharge from the voltaic battery also, is resolved into a series of pulses which are declared by their stratifications."

Consider how when one of these brilliant tubes is placed between the poles of a magnet, the light is quenched. (Hypothetically, the undulatory motion of light is destroyed by the vortical motion of magnetism.) Consider what the spirits tell us of the glories wrought out of "attenuated matter," and then by referring to the glories of our Geissler's tubes, you may recognize the connecting link between material physics and spiritual physics. Observe that the ores in the earth are materialized by Mother Nature from vapors that were unrecognizable by our senses; and that the electricity furnished by

the decomposition of one grain of water will reduce to vapor a large quantity of iron, and leave no trace of it to be found, and recognize in that the counterpart of dematerialization.

Dr. W.—That is good; but I will have to bring some thorough electrician here to talk to you. When you get into the details, you go clear beyond my depth.

G.—Well, good-by for to-day. Now I will wrestle with the question of hard and soft iron.

G. to Dr. Whitney.—I wish scientists had already admitted the existence of aether.

Dr. Whitney.—But that is what you never can prove, for it is too fine to be detected, even chemically.

G.—Yes, I can prove it, too. Conical refraction proved the undulatory theory of light, and that in turn necessitated an ether to undulate; yet no one ever weighed a sunbeam. Now if I prove electricity to be undulatory motion, and magnetism simply a vortex of electrical waves, I have necessitated the existence of aether as an undulatory medium; for the simple reason that you can't have motion without something to move. Thomas Young, as quoted by Tyndall, in reasoning on light says: "Ether (aether) passes through the solid mass of the earth as the wind passes through a grove of trees;" and one of the most refined experimenters in France, M. Fizeau, has shown that part of the ether adheres to the molecules of the body and is transferred along with them. So you see the idea of an ether that will penetrate and saturate everything has become a necessity with the most eminent scientific workers of the age.

CLEVELAND, O., March 2, 1888.

About ten minutes after leaving the office of Rowley & Whitney yesterday this solution of the question, Why does soft iron lose magnetism and hard iron retain it? presented itself to my mind:

It is well known that no two atoms actually touch each other. In working with the microscope we find through the most refined micrometers that from one millionth to one two-millionth of an inch is the limit of mechanical contact. How much smaller than this the atoms themselves may be, no one knows. Analogically, the planets and suns are but atoms of the universe, and each universe but a molecule of the Universe, comprising an infinity of worlds. Now if vortical action on the particles of aether tends to set the particles of iron longitudinally with the axis of the bar, it must overcome or at least modify the force of cohesion, which holds the particles together. But difference in cohesive attraction and molecular forces is all that makes one body harder than another. Therefore, soft iron, having weaker cohesion, more easily yields to a modification of its cohesion, and also more readily resumes its normal condition, or in other words, yields again to the influence of the other molecular forces, after the vortical stimulus or restraint is withdrawn; while hard iron, because its cohesion is stronger, will resist the vortical action until the forces of crystallization or chemical affinity or both have been thrown into new relations to it and to each other. Hard iron will therefore be slow to take on the magnetic state, but this resistance having been overcome, and a new order of things established, it will persist in that state also, and not readily change back again after the vortical wave is withdrawn. In other words, when the attraction of cohesion is less powerful than the other molecular forces, as in soft iron, it may be temporarily modified without disturbing them, and will resume its former relation to them as soon as the modifying cause is withdrawn; but when cohesion is strongest, the force which modifies it must first modify the others, and when the exciting cause is withdrawn there is no superior molecular force remaining to compel a return to the normal condition. Hence the change is permanent. Thus I have not only shown why it retains its magnetism, but have also explained why hard iron is so much more difficult to make magnetic.

[This is in direct harmony also with Faraday, who found (Vol. II, p. 219), that "Iron loses all magnetic properties at an orange heat, and is then to a magnet just like a piece of copper, silver or any other unmagnetic metal." The heat which takes away its magnetism acts somehow within it." Most certainly. And we all know, too, that heat entirely overcomes the attraction of cohesion in metals, else metals never could be melted nor volatilized. And we also know that electricity will reduce iron to vapor, almost without fusion; just as ice will evaporate in a dry, cold wind, though the temperature of the wind be below zero and liquefaction therefore impossible. Also see Faraday on Gravitation and "Points of Magnetic Philosophy," Vol. III, p. 570-4.

Another thing I have accounted for by undulations is the uniform speed of electricity irrespective of the strength of the current. The time found by experiment on 768 miles of cable (about two-thirds of a second) was the same for 31 cells (just enough to work it), as for 500 cells. This agrees exactly with the phenomena of sound and light which we know to be undulatory. The feeblest aspirate keeps pace with the emphatic vowel sound; the song of the lark travels just as fast as the roar of artillery; and so the faint light from one of Jupiter's moons, which first enabled Olaf Roemer to measure its speed, thrilled its way through space in perfect accord with the brightest beam from the king of day.

CLEVELAND, March 5, 1888.

G.—Doctor, I wish to read for your criticism my theory of the hard and soft iron question.

Dr. W.—O K; but don't get me in so deep that I can't swim ashore.

Here I read what has just been given under date of March 2nd, after which Dr. Wells said:

Dr. W.—I would only offer a suggestion. As I understand it, you have not stated why the hard iron retains its magnetism, excepting as to the distance between the atoms, etc., etc. Now I wish to say that your theory is in accordance with facts, but here is a point that you may have covered in phraseology that I did not comprehend, but if you did, let it go. It is this; that aether being the media through which vibrations are carried from one molecule or atom to another, it at the same time is subject to the laws that govern all matter. Now in soft iron when it is impregnated with a magnetic current, that current must be carried from one particle to another by some intervening agency. Now then, we assert that this agency is aether. But to come to the point. When a magnetic current strikes a soft piece of iron it sets its particles vibrating, and the impetus given sends the wave along with enough force to bridge the chasm between the molecules; just as when you suspend a weight with a string and pull it out to one side, it will go an equal distance to the other side, the action and reaction being equal. That is well known and I need not carry it further. The only point I wish to make is that when the current first strikes the iron it acts with force enough to send the current across the chasm by and through aether. Then as reaction and action are always equal, the force in returning loses all it has gained and the particles or molecules lose all they have gained as soon as the return wave strikes them. But in hard iron, when the cohesion is partially overcome and a vibratory action set up once, the molecules are close enough together so that they act and react upon each other time and again, cohesion being the elastic rubber band around the package that keeps the current swinging back and forth, and the particles or molecules you might say jostling each other time and again. It makes me think of when I was a boy at school and we stood in the class arms folded, elbow to elbow. When the boy at the head jostled to the right, the class swayed that way and immediately the boy at the foot bristled up and gave a jog and sent the elbow wave back again to the head. So these molecules jostle and jostle each other until they finally settle down to their original cohesive condition. I do not use just such language as I would like, but I wish you to get my idea. In soft iron, the boys in the class stand so far apart that their elbows won't touch. Do you get my idea?

G.—Yes. Their elbows don't touch, but each boy dodges over for fear the next boy will hit him. But, Doctor, there is not enough difference in the specific gravity of iron and steel to account for that.

Dr. W.—No. There is as much matter in soft iron but differently disposed.

G.—Then soft iron is as if every member of the class were to face say obliquely toward the head; throwing all the elbows out of line, and then the vortical wave comes along and swings them back into elbow line, and when the wave is withdrawn, the molecular pivotal spring being stronger than cohesion throws them forward again out of the elbow position and the jostling ceases. Your explanation is simpler than mine but contains much the same elements,—my molecular forces being the double bow knot that ties your rubber band around the package. See?

Dr. W.—Yes. And did you ever examine the difference in the groupings of crystals in steel and soft iron under the microscope?

G.—Yes. [Here followed a conversation on the microscopic appearance of various kinds of steel and iron, as I had found them in examining specimens of steel workers and type makers.]

CLEVELAND, March 6, 1888.

From drawings and calculations which I have made on this wave, I am of the opinion that it will not be exactly conical, but more of an oblate spheroid; and with a stronger current in the coil the axial vortex may be extended until the spheroid becomes prolate,—that is, the axis becomes longer than the diameter of the hoop. But it can never be truly spherical because when the axis equals the diameter, the ordinates representing the radius of rings of equal area do not sustain such relation to the abscissas which represent equal increments of magnetic power. When the vortical axis equals the diameter of the coil, the line joining them (and which represents the locus of the crest of a wave) is a curve too much flattened to generate a sphere, but it is not straight as it would have to be to generate a cone.

Now I see also why the cartwheel does not slide straight down the pole, but goes spirally around it. It is this: When the wave or impulse from the battery first strikes the coil, as it passes through say the first quarter of a turn, it throws out a circular wave toward the center; but the beginning of that quadrantal wave has progressed farther toward the center than the end that is just being started. The centre toward which this quadrantal wave is therefore a little to one side of the centre of the axis of the coil, and its distance to one side will depend upon how far the beginning of the magnetic wave can move sideways from the coil while the electric wave moves through the first quad-

(Continued on Eighth Page.)

For the Religio-Philosophical Journal.

God and the Bible in Court.

BISHOP EADS.

A. E. Tisdale counsel for plaintiff.
Bishop H. L. Eads counsel for defendant.

"May it please the court and ladies and gentlemen of the jury, I would respectfully say you have shown remarkable patience in listening to plaintiff's counsel. I will be as brief as the nature of the case will admit, and will endeavor to show you that counsel for the plaintiff did not fully comprehend the case in which he was engaged. He opened by saying:

"In courts of justice, my hearers, assertions are valueless without proof, hence this evening I shall consider myself in a Court of Justice and will assign your worthy President to the judgeship and you, ladies and gentlemen, shall act as a jury."

"I was glad to hear this from plaintiff's counsel and really hoped he would at least attempt to prove his charges, but was disappointed, and am compelled to say that he not only failed to prove his first charge but involved himself in a contradiction, which I hope to clearly show to the court and jury; hence failing in his first, we must expect the same in all his charges. He says: 'Soon after the creation of the earth Cain killed his brother.' He should have told the jury what he meant by soon—whether one hundred thousand years or a million. The honest searchers in this field clearly show the earth's existence one hundred thousand or more years before Cain was born; so, according to his own decision this assertion is valueless for want of proof. His next is in the same sad condition. He affirms that 'Cain was the first child whose white feet pressed the dewy sods of earth,' when it is proven that the earth had been occupied by human beings for many thousand years prior to that date; and all his assertions about Cain are in the same category without proof, and 'valueless.' His last assertion is that 'Cain went and found a wife in an uninhabited part of the world.' Dinah saw the web in which counsel had entangled himself, and exclaimed, 'How did Cain get a gal when dar was no habitants on the earth? Did God make another Eve out of de groun?'

"I would be pleased, ladies and gentlemen of the jury, to have counsel answer Dinah's questions, and thus relieve himself from contradiction. Counsel seems a little puzzled to know how Cain came by his evil propensities. He did not have to hunt a Darwin to find them; he got them nearer home. He was begotten in disobedience, 'conceived in sin and brought forth in iniquity.' His parents, instead of obeying God listened to the voice of their serpentine natures, and plucked the fruit from the Knowledge Tree before it was ripe. It seems strange that counsel cannot see where Cain got his meanness; his father not only disobeyed God, but threw all the blame on the woman, and this meanness has clung to man from that day to this. I can but think of 'Thos. Moore' with some amendment.

Before you censured 'I can't but allow, we had many an exquisite minute, but the score that I feel for you now' hath even more luxury in it."

Plaintiff.—Are you not a man, and has this meanness clung to you honor?
Defendant.—I know I am a man but there is no general rule without some exceptions. Counsel may charge me with contradicting the Bible while trying to defend it, in saying that Adam was not the first created man. I only deny his being the first of the species homo. To create new conditions is a creation. God made Adam from the dust of the ground that animal man then stood on. The Bible tells how it was done—"God breathed into him the breath of life and man became a living soul." He was a living body before this with a soul dead to any thing higher than animal life. Eve was taken from the sleeping body of Adam or Adam-kind, and they were the first married pair. These were the first who were created above the animal condition. No miracle or mystery about it and no conflict with science.

Counsel seems to be always looking at the "letter that killeth and never touching the spirit that giveth life" (Cor. 3:6). I am not one who believes every word and letter as now exhibited in the Bible, but believe the substance is true when properly understood. The chief head of the infidel world tells us that the "Bible was made from a jumble of unpunctuated Hebrew consonants." This, intended as a slur, speaks in praise of the book. All who condemn it fail to notice its figure and metaphor. It is their ignorance not their learning which makes them condemn it. Now, ladies and gentlemen of the jury, you see the great mistake of counsel in the beginning of his complaints and blunders thick on us to the end of his argument; so far, the Bible instead of being condemned should have credit for its faithful history of God's rewards and punishments.

The next charge of counsel is the flood; he condemns God for drowning the world, no odds how great was the wickedness. Now ladies and gentlemen, which do you suppose knows best, God or the plaintiff's counsel, whether the world with its wickedness should or should not have been destroyed? Counsel has already shown too much ignorance to be made judge in the matter. His sympathetic nature would doubtless fail to be just. I would ask him: Does the world to-day deserve a much better fate? How many Noahs could now be found on the earth's surface, who keep the law of nature and are perfect in their generations? If now were saved but those who did, could you not count them on your fingers? So, ladies and gentlemen of the jury, you cannot condemn the Bible for its true statements, nor God for so ordering, unless counsel can show either that it did not take place or that God did wrong in causing it, neither of which can be shown; but he truthfully adds, that two lessons may be drawn from this: 1st, God's hatred to sin and disobedience; 2nd, His tender mercy for the future, thus justifying God himself!

Next comes the destruction of Sodom and Gomorrah, and counsel tells us "the wickedness was so great that God rained down fire and brimstone and overthrew those cities and all that was in them (Lot and his family excepted)," and he says the scene of smoke and flame is too horrible to contemplate, and he congratulates the city of Providence that "the skepticism of the age had not urged God to anger against it." This insinuates that it was skepticism that caused the Sodom fire which he condemns; if so, and it was wrong, then all the worse for infidels. Right here I would ask the jury if all in the city of Providence should betake themselves to such life as was practiced there, would you not implore God to rain down fire and consume it, and then say their punishment is just? I think you would: Therefore you cannot condemn the Bible for its statement nor God for directing it. They must be acquitted.

Counsel goes on to say: "Right here let me say to the ladies assembled, that the punishment of Lot's wife should not be omitted," and he states that she was "transformed into" a "pillar of salt, etc." The Bible which he calls a falsifier, makes no such statement. Who now is the falsifier? The Bible says she became (as) a pillar of salt; that is, as dead as a pillar of salt, and not only looked back contrary to the angel's command but turned back and would not follow him. I doubt not if counsel had the Hebrew consonants before him, he could find the conjunction that had been dropped and left out of the translation; but he seems enough to believe that the book said God had changed her body, clothing and all, into a pillar of salt, and left her standing in the road leading from Sodom to Zoar for fools to gaze at (Gen. 19:26), when there was not salt enough in her system to make a cobbler stone of the size used by the God-sent shepherd boy to slay Goliath who was defying the army of Israel. Now, ladies and gentlemen of the jury, suppose I should say in the scripture language to counsel that he had become boom companion of Baalam's saddle horse, how would you understand it? Would you do as he has done, put in other words and construe it to mean that his ears had taken a second growth and his legs were duplicated? By no means; you would all say my words were metaphorical, and simply meant that he had become stupid. Why not, then, be as liberal with the sacred book. There is no good reason to show why we should not.

Next comes Ananias and Sapphira. Counsel is right in saying "this should be a warning to all who attempt to deceive." But I wish the court and jury to know that their death was not a bodily but a spiritual death. There was no ghost went into their bodies and stopped their hearts from beating; but they lied to God and the apostle about the amount of money they had gotten, and were struck dead to the spirit of the apostolic work; were taken out and buried in the world from whence they came. This was far greater punishment than would have been a bodily death. Other Ananias have been served the same way in Christ's church of this day. Their sentence was just and well deserved; so the Bible is not to be condemned nor accused of falsehood.

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Next we are cited to the death of Jesus. Counsel puts the crucifixion in its proper light, saying: "This scene at the cross simply presents the spectacle of a God-like man giving His life for a sinful world." Because the clergy gave to it a wrong meaning, is no reason why the Bible should be condemned. It is very true that Christ died for the world, but it was not the death on the cross; but he died to sin before he was crucified, giving the world an example how, and to what we must also die to be one with Him; this is the death that will save the world, every one paying his own debt, for God is just. Counsel hopes the time will come when mankind will not bow to the statutes of the Bible, and condemn it for saying: "The smoke of the torment of the wicked ascendeth forever," but when the wicked cease to do wickedly and "turn unto the Lord he will have mercy on them and abundantly pardon." So says the good book. Counsel only sees one side of the question. It is the smoke of the wicked that ascends forever. "Not those who have ceased to do wickedly and learned to do well."

Counsel does not seem to understand but very little of what he reads, and says: "My Christian friends may say it is false, but I declare the Bible does say what I tell you." The Christian only says his construction is false. But the Bible does not say there is no chance to reform in the Spirit-world. Did not Christ go down and preach to the spirits in prison? Why preach if reformation was impossible? The counsel's comprehension of the Bible reminds me of a school boy hearing his superiors speaking of the cube root, said: "I know what that is; it is the root of a polk stalk; it is some like a parsnip, for I have seen it." "The sun do move."

He next refers to Jephthah and condemns him and God without knowing what he is talking about. He seems to know as little about the canons of scripture as he does of logic. It is true Jephthah vowed to sacrifice to God whoever first met him. It was his daughter; the story is simple and touching—easily understood by the candid and unprejudiced mind. He looked and saw that the first to meet him was his only daughter. He rent his clothes and said: "Alas! my daughter, thou hast brought me very low," etc. She, noble woman, saw his trouble and said: "My father, if thou hast vowed to the Lord, do thou according to that vow." What was it that she bewailed? It was not that she was going to be burned up bodily. She had no fear of butchery nor a burning log heap. It was her virginity that she was mourning about, and when she quit her mourning and returned to her father he did according to his vow, and he gave her a sealed virgin to God, "and she knew no man." This was fine enough, and the burnt offering all told. She never "agreed to be butchered, cooked and served on God's table" as counsel affirms.

But I cannot follow him though all his ignorant and false charges without exhausting the patience of court and jury. I will, however, give a passing notice to one or two more: In the case of Moses' command to every man slay his brother and consanguine relatives, it was to slay the partiality of brother, which brought God's blessing on his people, and Abraham's sacrifice of his son was typical of the great sacrifice in the anti-type—the son saved and the brutal nature slain, as is now the case within Christ's fold. But ladies and gentlemen of the jury, I must give counsel credit for his correctness in figures. He seems to know the difference between 41 and 42, etc., but all this does not invalidate, nor does he contradict the important part of the history, that the Jews returned from the Babylonian captivity, etc. We know there was a battle at Shiloh, and if many writers should vary as to the number on each side it would not contradict the truth that there was such a battle; just so with the Bible, the essential is true.

Now, ladies and gentlemen of the jury, you see plaintiff's mistake in all that I have noticed, and you may be assured it is the same of every other charge. I will here take the liberty to say that all in this or any other age who have tried to condemn the Bible have only shown what they would wish to conceal, that is, their ignorance of the substance which it contains. They all remind me of a certain canine called Bruno that retired to his kennel for a night's rest; but waking up as the full moon began to shine through the forest trees, he concluded something was wrong, and he must say something; out he went and began his harangue, but effecting nothing he concluded to sit down on his tail and consider the matter, and soon came to the conclusion that it was beyond his comprehension, and silently retired to his kennel. Sensible Bruno. If Paine, Ingersoll, Tisdale and all others had followed Bruno's example they would have chosen a deeper vein of thought than any of

them have exhibited, honest as I consider all to be.

Counsel says: "But the court asks the question, Who is God?" He answers saying, "I do not know," coming a little to his senses at last. He then goes on to tell what he does know of Him, and concludes that "He is omnipotent, omniscient and omnipresent power, the only true God." If he is correct, which I cannot dispute, then his only true God was present in all the horrible scenes depicted by him. We may then ask counsel, if there was a little God there beside Himself, why did He not make the little one behave himself better? Spinoza would put the whole responsibility on the big one; if so, counsel is simply left in the woods without chart or compass.

Now, ladies and gentlemen of the jury, you see how the case stands. Counsel has virtually acquitted God himself, and I now leave the matter for your decision, and think you may decide it without leaving your seats. After some conversation the foreman of the jury rises from his seat and says: "We, the jury, acquit defendants, and say God was more than justified in all He ordered, and the Bible is the best book this world has ever seen." Cheering!

Sheriff: Silence behind the bar.

Judge: The court will now adjourn to convene to-morrow at 10 o'clock. The jury must be prompt at that hour as the plaintiff's counsel will then be tried for lunacy. Court adjourns.

Work of the American Society for Psychical Research.

Peculiar Mental and Apparently Supernatural Phenomena Investigated—People who Have no Doubts as to Ghosts, Presentiments, and Haunted Houses.

In a back room of a modest looking house in Boylston place is the headquarters of the Secretary of the American Society for Psychical Research, Richard Hodgson, LL.D. In this simple room, filled with books, pamphlets and circulars, sits the man who hopes that his efforts will aid in solving the riddle that all the sages of all the nations have given up in vain—the "riddle of the painful earth." He hopes that not many years will elapse ere satisfactory answers will be given to these world-old questions: What is mind? What is the soul? Is it immortal? What is life? and what is death? He hopes that Nature's supreme secrets will be wrung by force from her bosom, and marvelous revelations will be made to mankind. And this knowledge will not be the result of any arguments or of any beautifully constructed theories, but of hard, frozen facts.

Dr. Hodgson is an Englishman, about thirty-seven years old, a graduate of Cambridge University, a profoundly learned scholar, and a level headed man of much sound common sense. He is an enthusiast, and is devoted, heart and soul, to the work of the American Society for Psychical Research. He certainly doesn't look like a man who hobbles with ghosts and is on speaking terms with spirits.

In his clerical work, which includes a vast correspondence, he is aided by a robust-looking apparition. She is young and pretty. With a somewhat indistinct utterance which sounds along at the rate of about twenty-two knots an hour, Dr. Hodgson told the writer about the work of the Society for Psychical Research:

"Our Society was formed," he said, "for the purpose of making an organized and systematic attempt to investigate that dark borderland of human experience and to examine critically the phenomena which are not now explained by any satisfactory theory. Scientific men of eminence in all countries admit the possible existence of what the uneducated call ghosts or spirits, and further, that one mind may exert upon another a positive influence otherwise than through the recognized sensory channels."

"That is, you mean to say, Doctor, that if, for instance, you are in Timbuctoo and I in Oshkosh, I may feel my mind under an influence emanating from yours, which thus annihilates time and space?"

"Exactly," he replied. "And our society is endeavoring to collect from reliable sources such facts, because if they are once incontrovertibly established they will prove of the highest importance. The chief departments of our work are:

1. An examination of the nature and extent of any influence which may be exerted by one mind upon another in what is popularly called a supernatural way.

2. The study of hypnotism and mesmerism and an inquiry into the phenomena of clairvoyance.

3. An inquiry as to the existence of relations hitherto unrecognized by science between living organisms and magnetic and electric forces, and also between living and inanimate bodies.

4. A careful investigation of any reports resting on strange testimony of apparitions occurring at the moment of death or otherwise, and of disturbances in houses reputed to be haunted.

An inquiry into various alleged physical phenomena, commonly called 'Spiritualist-isms.'"

In accordance herewith the research work of our society is divided among five committees, all of which are presided over by men of unquestioned ability, learning and fairness. Prof. H. P. Bowditch of Harvard is chairman of the committee on thought transference; Prof. Josiah Royce of the committee on apparitions and haunted houses; C. B. Cary, a well known Bostonian, of the committee on hypnotism; Dr. W. N. Bullard of Boston, of the committee on mediumistic phenomena; and Prof. C. S. Minst of Harvard, of the committee on experimental psychology.

"That doesn't look like a collection of cranks, does it? Our society is composed of men of all sorts of beliefs and no beliefs. Some are Spiritualists, some Materialists, some Theists and some Agnostics, but all intent on the discovery of truth, not by argument and ratiocination, but along the lines of incontestable experience."

"Would an inquiry as to your own personal belief be impertinent, doctor?"

"Well, I suppose I should be probably called a Spiritualist. A number of years ago, when I was a student in Cambridge, England, I met a man, an utter stranger to me. I have sufficient reason for believing that he knew nothing whatever about me or my past life. And yet this man told me, with such minuteness of detail, circumstances and events of my life which I knew every one but myself to be ignorant of, that I was forced to confess his miraculous insight. This man, whom I met almost by accident, described to me with absolute fidelity to truth the peculiar manner of my cousin's death in Australia twelve years previous, where I was living. He said he saw my cousin present with us in the room, where he and I were sitting alone talking just as you and I are talking now. He told me of our boyish pranks together and of little childish secrets that my

cousin and I had between ourselves. He described with perfect truth many insignificant and yet enduring impressions received when I was a youth. In fact my whole past life lay before him like an open book. He read my inmost soul. I was at the time, as a sort of recreation, investigating Spiritualism, and from the number of frauds I had come across you may imagine how hard I was to convince. But this experience was sufficient to overcome my skepticism.

"Another incident of a different character, however, which came within my personal knowledge, served to confirm my belief that mind acts upon mind independent of matter or time and space. An English lady of my acquaintance living in London saw suddenly before her one afternoon the figure of her sister clad in a shroud and with her hair cut close to the head. This sister was at the time on the voyage home from India. It afterward proved that on the very day and at the very hour when my lady friend saw the apparition her sister died on board the vessel. She had had her hair cut off to send to her friends at home as a souvenir."

"Why do not a few such instances as these, if incontrovertibly proved, establish your theory beyond all possibility of doubt?"

"Because," replied Dr. Hodgson, as he filled his pipe, "we are reasoning from facts to theories and not vice versa. The more facts we have the more solid is our foundation. That would be a treacherous structure which was placed only on one frail post. A theory of thought transference based on one or two or even a hundred cases, however well attested, would have no value. The existence of one spirit apart from the body would not prove the existence of others. The fulfillment of one dream, the reality of one apparition, the verification of one premonition, might be called a coincidence, and the man who should attempt to build a theory on it would be justly ridiculed. But gives us out of 10,000 dreams, apparitions, and premonitions 1,000 which are verified, and the plea of mere coincidence no longer holds."

"Do you anticipate satisfactory results from the society's investigations?"

"Yes, personally I can say that I do. But the work is far from being completed. We have a vast amount of evidence, but it is not yet examined and sifted. A great deal of it is, of course, utterly worthless. The replies to our circulars asking for personal experiences are still coming in, and it will be months before tangible results can be announced."

The society guards its gathered materials with great secrecy. Its rich fund of facts is not published until they have been passed upon and thoroughly examined by the various committees. Even then the names of those who contribute their experiences are in no case furnished to the public. Among the following are some of the most astounding facts on record:

A Boston lady, whose position is an absolute guaranty of perfect good faith, wrote from Hamburg, Germany, June 23 last, to her sister, who was at that time in Boston:

"I merely wrote from The Hague to say that I was thankful, when we had a letter from you June 18 saying that you were well and happy. In the night of the 17th I had what I suppose to be a nightmare; but it all seemed to belong to you and to be a horrid pain in your head, as if it were being forcibly jammed into an iron casque or some such unpleasant instrument of torture. The queer part of it was my own disassociation from the pain and the conviction that it was yours."

This letter, written from Europe six days after the nightmare, leaves no room for supposing that any now forgotten correspondence had passed meanwhile. It is therefore interesting to find on a bill made out by a prominent Boston dentist under date of June 19 of last year, and addressed to the husband of the lady to whom the foregoing letter was written, an item for one and two-thirds hour's work June 17. It is also interesting to learn from the lady in question that this work was performed for herself, and was done on a large and painful filling. The discomfort succeeding this work continued as a dull pain for some hours, and must have been simultaneous with her sister's nightmare.

A young lady of Boston was visiting her uncle at Montpelier, Vt. He had but recently moved there, and she had never been in the Green Mountain State before. The day after her arrival he took her to a jeweler's to see a curious timepiece which had been mentioned in a local newspaper. This jeweler was a perfect stranger to both uncle and niece, neither having even heard of him before. The gentleman introduced himself, made known his errand, and presented his niece. The jeweler, a courteous, affable man, stretched out his hand to the young lady. Her eyes caught sight of it, she turned pale, began to tremble, and did not take the proffered hand. On leaving the store she said to her uncle: "I could not shake hands with that man; there was blood on his fingers. He is a murderer." Her uncle ridiculed the idea, but it was afterward learned that thirteen years before the jeweler had been indicted for murder, although, owing to the breaking down of a witness, who at the first examination had told a straightforward story, he had escaped conviction.

Mrs. J., living in the suburbs, had spent the morning shopping in Boston. She says: "I returned home by train just in time to sit down with my children to dinner. My youngest, a sensitive, quick-witted little maiden of three years, was one of the circle. Dinner had just commenced when I suddenly recollected an incident of the morning's shopping experience which I meant to tell her and I looked at the child with the full intention of saying 'Mamma saw a big black dog in a store,' catching her eyes in mine as I paused an instant before speaking. Just then something called off my attention and the sentence was not uttered. Two minutes later imagine my astonishment to hear my little girl exclaim: 'Mamma saw a big dog in a store.' 'Yes, I did,' I gasped, 'but how do you know?' 'What funny hair,' she added, calmly, ignoring my question. 'What color was it?' 'Black.' Now it was utterly impossible for the child to have been given even the slightest hint of the incident, as I was alone in town and had not seen my children until I met them at the dinner-table."

Here is a narrative, vouched for by the highest authority, of experiences in a house some miles from the City of Worcester. The man who sends it in is a well-known manufacturer and his word is as good as his bond, which would be honored anywhere for \$100,000. He writes:

"In relating what I saw one July morning in 1883 at my house, which I had but recently purchased, I will first describe the room in which I saw it. It is a bedroom with a window at either end, a door and a fireplace at the opposite sides; the room is on the upper floor of a two-story house, said to have been built before the Revolution. The walls are unusually thick and the roof high pointed and uneven. The occupants at the time I speak of were my brother Henry, myself, and

a servant woman, and the latter slept in a room in the basement story. A hallway divided my brother's room from mine. The night before the morning above mentioned I had locked my door, and, having undressed and put out my light, I fell into a sound, dreamless sleep. I awakened about 3 o'clock in the morning with my face to the front window. Opening my eyes, I saw right before me the figure of a woman stooping down and apparently looking at me. Her head and shoulders were wrapped in a common gray woolen shawl. Her arms were folded and wrapped in the shawl. I looked at her in my horror and dared not cry out lest I might move the awful thing to speech or action. I lay and looked, and felt as if I should lose my reason. Behind her head I saw the window and the growing dawn, the looking-glass upon the toilet-table, and the furniture in that part of the room.

"After what may have been only a few seconds—of the duration of this vision I cannot judge—she raised herself and went backward toward the window, stood at the toilet-table, and gradually vanished. I mean, she grew by degrees transparent, and that through the shawl and the gray dress she wore I saw the white muslin of the table-cover again, and at last saw only that in the place where she had stood. For hours I lay as I had lain on first awakening, not daring even to turn my eyes left on the other side of the bed I should see her again. Now there is one thing of which I could take my oath, and that is I did not mention this circumstance either to my brother, or to our servant, or to any one else.

"Exactly a fortnight afterward, sitting at breakfast, I noticed that the seemed out of sorts, and did not ask if anything was the matter. 'No, but I've had a nightmare,' he went on. 'I saw it early this morning, as distinctly as I see you.' 'What villainous-looking hag,' he said, 'her head and arms wrapped in a shawl, stooping over me and looking like a ghost in the posture I remembered so well.' He then described how the figure moved toward the door and disappeared. 'Her malevolent face and her posture struck terror to my soul,' he said.

"A year later, in the month of July, one evening about 7 o'clock, my second eldest sister and her two little children who were visiting us were the only folks at home. The eldest child, a boy of five years, wanted a drink of water, and on leaving the dining-room to fetch it my sister desired the children to remain there until her return, she leaving the door open. Coming back as quickly as possible she met the boy, pale and trembling, on his way to her, and asked why he had left the room."

"'O,' he said, 'who is that woman? Who is that woman?'"

"'Where?' she asked. 'That old woman who went up-stairs,' he answered.

"She tried to convince him that there was no one else in the house, but he was so agitated and so eager to prove it that she took his trembling hand in hers and brought him up-stairs, and went from one room to another, he searching behind curtains and under beds, still maintaining that a woman did go up the stairs. My sister rightly thought that the mere fact of a woman going up-stairs in a house where she was a stranger would not account for the child's terror. A neighbor of ours started when we first told him what we had seen, and then asked if we had never heard that a woman had been murdered in that house many years previous to our purchase of it. He said it had the reputation of being haunted. This was the first intimation we had of the fact.

"The night of July 7, 1886, I was awakened from a sound sleep by some one speaking close to me. I turned round, saying, 'Emily, what is it?' thinking that my sister, who slept in the room next to mine, had come in. I saw plainly the figure of a woman, who deliberately and silently moved away toward the door, which remained shut, as I had left it.

"Two days after this occurrence I was awakened about 6 o'clock in the morning by a presentiment of approaching evil. I opened my eyes and distinctly saw the form of a darkly-clad, elderly female bending over me with folded arms and glaring at me with the most intense malignity. I tried to scream, and struggled to withdraw myself from her, when she slowly and silently receded backward and seemed to vanish through the bedroom door."

This is the remarkable story of a Worcester County manufacturer, whose digestion is good, whose head is exceedingly clear, and who has never been suspected of possessing great imaginative powers. He knows now that there are a few more things in heaven and earth than are dreamed of in his hardpan, copper-bottom philosophy.—*Boston Correspondent Chicago Tribune.*

Concerning the Future Life.

S. L. TYRRELL.

Is man immortal? This is the world's supreme problem. Toward its solution mythology has contributed its poetry; theology its bible; idealism its prophetic intuition; science its positivism; agnosticism its calm philosophy; Spiritualism its "Proofs Palpable," and yet the old, almost prehistoric question, "If a man die shall he live again?" is a living issue in religious philosophy. That this problem of such intense and universal interest is still in debate, suggests the grave inquiry, Is it solvable? The fact that immortality is so widely doubted or denied, seems strong presumptive evidence that it cannot be demonstrated by any existing testimony; for conclusions logically drawn from genuine axioms, or axiomatic premises, compel universal acceptance and belief. The multiplication table is true, and orthodox in all languages and creeds. None doubt the existence of England; none deny that there is travel between London and New York, while many seriously doubt the existence of a Spirit-world, and communion between its inhabitants and men on earth.

Arguments for immortality are based mainly on three kinds of lines of evidence; the philosophical, the miraculous or biblical, and the spiritualistic or phenomenal. Philosophical arguments have not proved final and conclusive. Socrates, Plato, and the profound thinkers of modern times, have exhausted logic, and yet the verdict of the doubting world is, "Immortality not proved." Careful, candid cross-examination has very seriously weakened biblical testimony. Hume's bold assertion that no human testimony can prove a miracle, is widely accepted as an axiom; and as all bible proofs of a future life rest, as Paul affirms, on the stupendous miracle of the resurrection of Christ, and as that is not proved, it plainly follows that scripture evidence counts little in this inquiry. Mill thinks a miracle may be proved by the right testimony; Huxley in a late address

concedes as much, but says the bible testimony falls far below the standard required to prove miracles; he even holds it immoral to profess belief in such events on the "evidence of documents of unknown date and authority." Huxley being a fair representative of the highest intelligence of the age, the verdict of the intellectual world, therefore, is, "immortality not proved by the bible." Bewildered by metaphysics, theology and agnosticism, the honest inquirer in his sad "dilemma," eagerly questions Spiritualism for an answer. Can it meet the demand? Can it roll the sealed stone from the agnostic sepulchre, and give assurance of life beyond? The irrepressible question is asked, "On what reliable evidence does the claims of Spiritualism rest?" A full answer would include its whole literature. The thoughtful questioner at once must see that the proof he seeks must be historical, and as history does not admit of demonstration, he should not demand or expect the impossible. Books leave us at the point of "highest probability," and cannot go beyond. A thousand suspicious possibilities of error preclude the claim of demonstration. Those unable to test the phenomena personally must make "faith the evidence of things not seen." The most vital question that confronts the spiritual philosophy, is to determine the true value and authority of its "spirit revelations." Logic should be fearless and honest, and never repress free investigation for fear of an unwelcome verdict. It is conceded on all sides that the alleged spirit revelations are contradictory and conflicting. This admitted fact forces the conclusion, however unwelcome that conclusion may be, that those revelations are not fully reliable in science, philosophy or morals. Spiritual logic proved the bible fallible by its scientific mistakes and discrepancies, and surely Spiritualism should not refuse to test its own scriptures by its own logic.

The increasing demand for "strictly test conditions," and "scientific demonstration," indicates much latent skepticism. There are evidently many in the spiritual community who like Thomas in his dilemma, are praying, "Lord, I believe: help thou mine unbelief." Their honest verdict would doubtless be, "Immortality not yet proved by Spiritualism." There are many candid, thoughtful people groping in the twilight between Calvinism and reason, who are still haunted by the fearful ghost of revival theology, and in their sad dilemma ask, "On what authority does Spiritualism deny the orthodox doctrines of Christianity? Volumes would not contain its valid authorities. They are denied because they are self-evidently false; for there are moral axioms as fundamental in theology as the mathematical axioms are in science. It is not necessary to impeach the bible to prove the absurdity of 'vicarious atonement,' and analogous doctrines. That sin and guilt cannot be transferred from the guilty to the innocent—even by omnipotence—is as axiomatic in morals as the axiom that two straight lines cannot enclose a space, is in geometry. A sufficient reply to the general question is offered in the one broad assertion, which the questioner can easily verify: the assertion that the orthodox creed rests on a book known to be so full of scientific and historical errors that no scientist or scholar of any note or authority in Europe or America, dare hazard his reputation for honesty and intelligence by calling the bible infallible. In short, Spiritualism repudiates the orthodox doctrines on the authority of moral axioms, and the combined scientific scholarship of the civilized world.

Cleveland, Ohio.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

LOOKING BACKWARD, 2000—1887. By Edward Bellamy. Author of "Miss Ludington's Sister," "Dr. Heidenhoff's Process," etc., etc. Boston: Ticknor & Co. 1888. pp. 470. Price, \$1.50.

This new work of Edward Bellamy exhibits the same vivid imagination and love of the marvelous as is shown in his earlier stories, with the difference that this story depicting the state of society as it ought to be in the year A. D. 2000 seems to be the result of an interested study of sociology from what is termed the socialistic view, and the picture he draws is based on possibilities, however improbable its realization may seem to those who understand the slowness with which each step in human progress is made because of the inertia of mankind as a mass.

We refer our readers to the book itself for information as to the details of the mesmeristic sleep into which a young man on the eve of marriage to a lovely girl, is thrown, and the processes of his awakening in the home of a scientific inquirer one hundred and thirteen years after, and finding himself unlike Rip Van Winkle, none the worse and apparently not a day older in looks or feelings than when he fell into his long slumber. The story is managed very skillfully, and perhaps as naturally as could be possible under such impossible conditions, though we find ourselves wondering at the slow awakening of other parts of his emotional nature, when curiosity and surprise were so quickly aroused.

But the new Boston of the new America in which he finds himself excites our admiration and our envy, and on the whole we prefer its coming conveniences to Moore's somewhat obsolete "Utopia," or the home of Bulwer's "Coming Race." We have not time to mention the many delightful moral and scientific changes which our author supposes to have taken place by that time, but may indicate a few, such as the merging of religion into one harmonious social machine, where caste was abolished, labor made honorable and a pleasure, each member of society doing his share with a will because employed in that for which he had a liking; money no longer needed in commercial transactions; immense stores where goods were ordered without even seeing aught but samples of them doing away with shopping; co-operative cooking, laundering and even music-making and serenade were accomplished facts, and free to all citizens alike, the music played and sung by bands of trained musicians being accessible in every house by telephone and the sermons on Sunday listened to, or shut off by the same means; lawyers and their business obsolete; crime no longer called so, but in the few cases which occurred called "Atavism," or hereditary reversion, and those who committed them treated as diseased people; being an almost unknown thing.

Woman's independence recognized, leap-year privileges perpetual, and a share in the common property guaranteed to each woman as to each man; umbrellas and rubber shoes and garments dispensed with, since the common wear provided water-proof awnings ready to roof over all sidewalks, and bridge all crossings at a moment's notice. These are a few of the improvements our Bostonian awakes to; with innumerable moral reforms, the pros and cons of which are discussed at some length between him and his available host and his wife and their charming daughter, the great-grand-child of his lost love, whose piety for his isolate condition turns into love, and causes her in the end to endeavor to console him for the loss of her great-grandmother after whom she is named and who a hundred years before had solaced herself with a less sleepy husband.

Though the story is so consistently told, we wonder that Mr. Bellamy's twentieth century people still consented to travel up and down flights of stairs, and that nicotine in the shape of cigars was still held necessary as a sedative; that Edison's perfected phonograph and Keely's motor were not made use of, and we long to know where they found room for the increased telephone and telegraph wires, which even to-day are a fear and annoyance from their multiplicity; and the language of that century should, we think, have been the perfected universal language now in its infancy, which

we call Volapuk. But in the writer's intense interest in the moral and social progress of his ideal America, these minor matters were doubtless overlooked.

This story is full of suggestive interest for all thinkers, and is besides so engagingly narrated that the superficial reader will be betrayed into an interest in all the social problems so earnestly discussed in these pages.

PHYSICAL CULTURE.—For Home and School, Scientific and Practical. By D. L. Dowd, Professor of Vocal and Physical Culture. 80 Illustrations. 300 pp., 12 mo., extra clo., price \$1.50. New York: Fowler & Wells Co.; Chicago: A. C. McClurg & Co.

This valuable and much needed treatise embraces scientific physical culture in its entirety, commencing with the fact that the human mechanism is without question the most perfect, the most beautiful of all animal creation, and then acquainting the reader step by step with the knowledge of how to care for and promote longevity, and to prevent early decline, embracing the following subjects: The value of and necessity for breathing pure air, and the fatal and deadly effects of inhaling foul air. The good and the bad results to be gained from participating in various exercises, such as rowing, horseback riding, walking, etc., the injurious effects from the use of heavy weights, benefits to be derived from the use of light weights, and athletic sports in general. Answering a great many questions that are constantly being asked, such as, "Does massage develop and strengthen the muscles?" "Is there a limit to muscular development?" And, "Is it possible to gain an abnormal development?" "How long a time will it take to reach the limit of development?" "What is meant by being muscularly bountiful?" "How should a person breathe while running?" "What kind of food is best for us to eat?" "What form of bathing is best?" "How can we best reduce our weight, or how increase it?" with many other similar questions. A chapter on the personal experience of the author in physical training. Physical Culture for the voice with exercises for improving it; with engravings showing the right and wrong positions of the throat, and special exercises for the practice of deep breathing. Excellent advice for the care of the complexion, also exercises for developing the muscles of the face and neck, with illustrations. Exercises for improving the body in grace and beauty, how to walk gracefully, etc. Exercises for improving certain deformities, such as lateral curvature of the spine, round shoulders, wry neck, knock-knee, bow-legs, pigeon-toe, etc., with the illustrations. Specific exercises for the systematic development of every set of muscles of the entire body, also exercises for deepening and broadening the chest and strengthening the lungs. The scientific use of dumb-bells, etc. The muscles contained in this treatise are thoroughly scientific. They are the result of many years of practical study and application by the author.

FOOLS OF NATURE. A Novel. By Alice Brown, 12 mo., cloth, pp. 433. Price, \$1.50. Boston: Ticknor & Co.

The plot of this rather ambitious story is quite dramatic, but most unevenly developed, and the characters are half washed out India ink drawings. The author has dabbled in the muddy pool which may be characterized as "Boston Spiritualism," that peculiar type which, with plenty of adjectives and adverbs to sustain it, has become so foul with corruption, fraud and rascality as to be a nuisance, and require suppression by the hand of law, if its votaries cannot be enlightened and freed from their bondage. "Prof. Riker" and his tool, "Prof. Leonard," have many scores of representatives to-day at the "Modern Athens," as like them as one pea is like another.

The day of reckoning is fast coming. Spiritualism has been made a by-word of reproach by unbelief, and the imposition of these and now it is a struggle of life or death, for if they cannot be shaken off, Spiritualism sinks to the grade of sheer imposture.

If there is a crime which should meet with summary punishment, it is the crime of imposing on the wounded heart false tidings from the beyond. Any one who can carry on a "materialization show," trafficking in the affections of confiding believers, is engaged in a business for which there are no words to express its vile and damnable character. It is this side of Spiritualism that the fair Alice attempts to portray. She has observed it long enough to become disgusted, and not long enough to know that it is only a false exorcism that the true Spiritualist would rejoice to have eradicated. All the characters of "Fools of Nature," drawn from this cesspool, are weak and disgusting. Even the villains are milk and water rascals, and the country people involved are goodly goodies who typify enlightened New England farm householders as well as the materializers of thinking Spiritualists.

The heroine Sarah comes up (from the country, we infer) to Boston, and falls in love with the hero, in a very unconventional way. He is a good and true man, but as she takes no precautions to determine, if he is good luck that he is. Before their marriage he relates to her his past life, and that he married an unworthy woman from whom he has a divorce. She at once declares she will not marry him; that as long as that woman lives she cannot. No reasoning avails, and she is torn one side and the other, her abnormal sense of right at the other. At last she is led to consult a medium and is told to go as her love leads, and thus determined marries as a sensible woman would at first. They live happily for nearly a year, when unfortunately they meet the first wife on the street. Instantly Sarah declares that she cannot stay, and after a terrible heart struggle she leaves for the country. The process of events gives her the opportunity to attend this first wife during her last sickness, and then return to her husband. Spiritualism is held responsible for this advice, and Sarah is utterly disgusted with all communications from spirits. If the book has a "moral to point a tale," it is this, when Sarah is influenced by a communication to marry the man she loves, every way worthy, and who in youth was leveled to marry a most despicable woman, from whom he has a lawful divorce. Whatever may have been the source of this advice, it is just what any sensible person would have given, and every Protestant minister in Christendom would have sanctioned. The sensitiveness of Sarah was a manifestation of an unhealthy moral condition, for which there is no assignable cause, and met with no good, but loss on every hand. The advice of the medium was the only sensible part of the business. To bring obloquy on Spiritualism is here a failure, but in depicting the real "Materializer," the manner he is led on, and the character of the habits of these "fancies," the author sketches with nature's own vivid colors.

If one were to write a novel to show up the vile and false in the churches, plenty of material would be found to make the sketch red with crime, yet it would not be fair, just or right, and the author would be guilty of writing in the interests of falsehood.

In the same manner, the author of "Fools of Nature," has written, and her book is one-sided, hence false in conclusions, and misleading.

Partial List of March Magazines Received.

The Forum. (New York.) With the March number this month begins its fifth volume under an exceptionally prosperous condition. It may be called a tariff reform number, so far as political discussions are concerned. Mr. Morison and Mr. Springer, contribute articles on their side of the controversy, and President Seelye, in discussing the political situation, shows a leaning to free trade; The Rev. D. P. Livermore presents much in favor of woman suffrage, and Bishop Spaulding discusses the dangers to our social institutions. There are also several other essays by popular writers.

The Century Magazine. (New York.) Several features of interest are contained in this month's issue of the Century. The article on Russia is continued and the details are remarkable; an account of the planning, mishaps, and finally successful execution of Colonel Rose's tunnel at Libby Prison, is given; In The Home Ranch, Mr. Theodore Roosevelt gives a continuation of his graphic papers on the daily life of a ranchman; the English Cathedral series is devoted to Salisbury. Some Pupils of Liezi; Franklin Home and Host in France and a sketch of Bismarck, with the Lincoln History shows a variety of reading that is pleasing.

The Homiletic Review. (New York.) The usual amount of religious thought, sermonic literature and discussions of practical issues complete a good number for March.

The New Princeton Review. (New York.) Emerson, the study of the man in his works is the opening article for March and the chief literary feature. This is followed by The Present Ethical Relations of Absolute Idealism and Naturalism; The Rev. R. S. MacArthur, discusses some of the critical points of contact between Christianity and the Secular Spirit; Prof. Alexander Johnston, contributes Law, Logic, and Government. Editorial Criticisms, Notes, and Reviews, bring the number to a brilliant close.

The English Illustrated Magazine. (New York.) The opening article of this issue gives a glimpse of old English Homes and is accompanied by an engraving of Queen Elizabeth, from the original portrait at Penshurst; The Mediation of Ralph Hardeol, and Coaching Days and Coaching Ways are continued; a paper on English Art and poems complete an interesting number.

The New England Magazine. (Boston.) Those contemplating a Southern trip should read Florida for the winter; A sketch of Mrs. Elizabeth Thompson the philanthropist will entertain many; the article on Religious Benignations, is devoted to the Baptists this month. There are also several more excellent articles, poems and notes.

The Great Rock Island Cook Book for 1888 is ready for the public and has entered the homes of many housewives eagerly waiting its coming. The selection of useful recipes and other information is valuable in the culinary department. It is dedicated to the Women of America by the General Ticket and Passenger department of the Great Rock Island Route.

The Woman's World. (New York and London.) The portrait of Christian Rossetti adorns the March number as frontispiece, and is accompanied by a criticism of Miss Rossetti's poems. An interesting paper is entitled The Hermitage; a paper on Our Old Workers makes a number of suggestions on the subject of woman's work. The Christian Women in Turkey is a carefully prepared article. Oscar Wilde adds Literary and other Notes, and the Fashions are of course the very latest.

Lucifer. (London, England.) The February issue has a good table of contents: What Is Truth opens its pages; Gerald Massey contributes Lunacy; Mabel Collin's story is continued; also The Ecliptic Character of the Gospels. The Relation of Color to the Interlaced Triangles is a paper read before the Theosophical Society, Chicago, by its Secretary, M. L. Bradnard.

Buchanan's Journal of Man. (Boston.) The usual good reading fills the March number of this monthly.

Dress. (New York.) A variety of articles on Health, Beauty and Physical Culture fill this month's issue.

Peter Henderson & Co., New York City, have issued their Catalogue of Everything for the Garden for 1888 in an attractive manner.

Also:
Sideral Messenger. Northfield, Minn.
The Seasons. New York City.
The Pansy. Boston.
The Unitarian. Ann Arbor, Mich.
Freethinkers Magazine. Buffalo, N. Y.
St. Louis Magazine. St. Louis, Mo.
Home Knowledge. New York City.
Our Little Ones and The Nursery. Boston.
Mental Healing. Boston.
The Theosophist. Adyar, Madras, India.
Babylon. Boston.
Le Lotus. Paris, France.

New Books Received.

VICTOR. By Ellery Sinclair. New York: Cassell & Co.; Chicago: S. A. Maxwell & Co. Price \$1.00.
OUTLOOKS ON SOCIETY, LITERATURE AND POLITICS. By Edwin Percy Whipple. Boston: Ticknor & Co.; Chicago: S. A. Maxwell & Co. Price, \$1.50.
AN OUTLINE EXPOSE of the Geological, Agricultural, Hygienic and other interesting characteristics of Mobile County, Ala. By Prof. J. P. Stelle.

Missionary Work.

To the Editor of the Religio-Philosophical Journal:

We have Geo. P. Colby here lecturing and giving tests. He is the first exponent of Spiritualism that has ever visited this section. He is the missionary of the Southern Association, and he is doing a good work in this benighted country. I am sorry to say the members of the church have taken a decided stand against his teachings, although he advocates strictly the teachings of Jesus. We hope to form an association next Sunday, and you shall hear again from me. I call on all the members of the Southern Association especially to send forward their help to help Bro. Colby in the field. I am treasurer of the mission fund.

Charleston, Miss. JERRY ROBINSON.

\$500 Reward.

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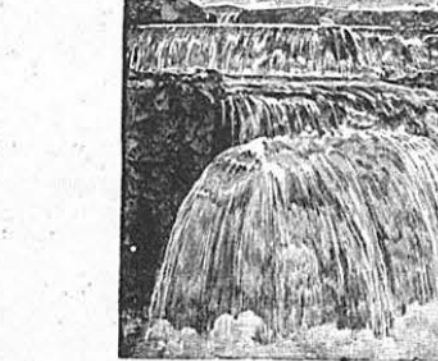
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CHICAGO, ILL., Saturday, March 17, 1888.

Why Should We Die?

That very pretentious gentleman, ex-Surgeon General, Dr. W. A. Hammond, who was cashiered when Surgeon General, and whom Lincoln is reported as saying should have been shot, writes a commercial product and sells it to the press, in which article he sees no physiological reason for death. "People die," says the wise doctor, "through ignorance of the laws which govern their existence and from inability or indisposition to obey those laws which they know." In fifty years the life of a generation has been lengthened from five to six years. That is, the average man lives now nearly thirty-six years instead of thirty as he did fifty years ago. This good result comes from more knowledge and obedience to physiological law, and no doubt improved medical practice has its beneficent share in the matter. This increase in length of life, and a like improvement in health, contradicts the absurd assertion of Mrs. Eddy, in her pretentious mind-cure book, that we are no better off in health of body from knowledge of the laws of bodily life. But the assumption of this woman is boundless.

Taking this encouraging fact of a longer average life now than in the past Dr. Hammond reasons that with more knowledge "the last enemy, Death," may be conquered.

At some length he states and illustrates how the body is kept alive and in action by forces which result in a metamorphosis of matter, and concludes that "the food a man takes into his stomach should be of such quantity and quality as to exactly repair the losses which his body is to undergo through the action of its several organs" and that with the kinds and quantities of food fitted for varied exercise, "disease could never ensue," save by external causes and accidents.

Here is a specimen of his argument, very taking, but fallacious with a deeper view of things. He says:

Suppose for instance that a man on rising in the morning should say to himself, "To-day I have to read ten pages of 'Blackstone's Commentaries,' twenty pages of 'Don Quixote,' to walk three miles and a half, to pay a visit of half an hour's duration to my grandmother, and to take my sweetheart to the theater, where I shall spend two hours. To do this I require (taking out his pencil and memorandum-book as he speaks) so much carbon, so much nitrogen (giving of course the exact weight of these several elementary substances). I can get those precise quantities from eight ounces of bread, four ounces of eggs, eight ounces of beef, six ounces of potatoes, four ounces of fish, a half pint of beef soup, eight ounces of water, and eight ounces of strong coffee to make them go a little farther than they otherwise would. In case I have any extraordinary demand made upon me for mental or physical exertion I shall have to add to these substances others which will compensate for the increased loss."

Now suppose that he is exactly right in his calculations and that the food taken is neither too great nor too little, but exactly compensates the anticipated losses, the death of each cell in the brain or the heart or the muscles, etc., will be followed by the birth of a new cell which will take its place and assume its functions. Gout, rheumatism, liver and kidney diseases, heart affections, softening, and other destructive disorders of the brain, the various morbid conditions to which the digestive organs are subject, would be impossible except through the action of some external force such as the swallowing of sulphuric acid or a blow on the head or a stab with a knife which would come clearly within the class of accidents, and of course many of these would be avoidable.

All true if the body of man were only a machine without a soul, and if this great globe were only a machine without a soul. Feed the fire in the locomotive or it stops, for it is built to run by fire and steam, and has no guiding and immortal soul, no mission or reason for being, save to run as long as fire and water feed it. But man is "a spirit served by a bodily organization," and has a mission and a reason for being which this life on earth can never complete, no matter how long it may last. There is an order of existence for him which the Ham-

mond theory fails to meet. He is born into the world as into a primary school; from youth to old age he is fitting for a higher life beyond, and what we call death is the birth into that finer existence, and is the release of his spiritual body from the dying form of clay to be the servant of the spirit in an immortal realm. The Hammond argument is that of gross materialism. Death is no terror but a blessing when it comes in fit time and way.

To obey law and lengthen life here is wise and well, to think it possible or desirable to live forever in this lower stage is absurd, and to advocate such a possibility only shows learned ignorance of a spiritual philosophy of life.

Two Extremes.

At a recent Social Congress held at St. Gallen, the anarchists were excommunicated from the socialists' body and their theories formally repudiated. A resolution was adopted, declaring that "the anarchistic theory of society, in so far as it aims at the autonomy of the individual, is anti-socialistic" and incompatible with the socialization of the means of production, and the social regulation of the means of production, and (unless we are prepared to return to hand labor), results in an insoluble contradiction; that "the anarchist cultus and exclusive admission of a policy of violence rests on a crude misunderstanding of the role of physical force in universal history. Force is just as much a reactionary as a revolutionary factor; the former, in fact, more frequently than the latter. The tactics of the individual application of force do not conduce to the desired end, and in so far as they wound the moral feelings of the masses, are positively injurious, and therefore reprehensible."

The union of socialists and anarchists—the two opposite extremes—has been so absurd that nothing but the failure on both sides to understand the real implications of the two theories has made the co-operation of the adherents of one with the other possible. According to the resolution from which quotations are made above, socialism and the autonomy of the individual are antagonistic.

Here is indicated the weakness of socialism; for increasing sovereignty of the individual over himself, is in the line of social evolution, and it is the fundamental idea of true liberalism. But man is a social being, and society is therefore a necessity. The best interests of all the individuals are promoted by whatever is best for the social organism. As no individual is perfect, and most individuals are very imperfect, and many are horribly imperfect, a general government, a social law is necessary to the enjoyment of the largest possible amount of personal freedom. The absence of all law would be possible on condition only that all men and women were so perfect that there would be no danger that one individual or one community would encroach upon the rights of another, and no requirement for general rules for the guidance of men in regard to matters of common interest.

The JOURNAL holds that both socialism and anarchism—the theory that the State should control production and the means of production, and the theory that the sovereignty of the individual should be without the restraint of even a minimum of government, are extreme statements of two equally necessary and important aspects of social life and progress. When presented in their extreme forms both are absurd and utterly irreconcilable; when modified and fused into a social synthesis they are harmonious, and express permanent social conditions.

A Strange Summons.

It appears from the Milwaukee Sentinel, that a Catholic priest of New York City, relates a remarkable incident that came under his personal observation. He says he was dozing in his chair the other evening after dinner, when three little children entered the room hand-in-hand and begged him to go to their father, who was dying. He got up, called his servant, and asked him where the children were. The man said he had seen none.

"Who admitted them?" asked the priest. "I don't know, sir," responded the servant. "I certainly did not. Your reverence must have been dreaming."

"I was not dreaming," declared the priest. "I saw and spoke with those children in this room. They told me what their father's name was and where they lived and I am going to see him. I only regret that I did not detain and take them home in a carriage—they looked cold and weary."

"No one has entered this house," declared the servant, but the good father only smiled and thought the man was lying to cover his negligence. It was a cold and stormy night and the priest rode to the address given him, a tenement house near the navy yard. There, in the third story, a wretched place, he found the dying man, who answered to the name the priest had been given by the children, but declared that he had not sent for a priest and did not want one, nor did he have any children. He was a worthless fellow, formerly a sailor in the navy, and had a bad reputation in the neighborhood. The other people in the house said that he had deserted his family, who lived in New York, and had been dissipating recklessly for the last five or six months, till whisky and exposure had brought him to the point of death. The good priest had never heard of the man, and was very much excited over this mysterious summons. He remained at the drunkard's bedside all night, and finally reconciled the man

to his presence. Then he won from him, little by little, the story of his life, and the fact that he had three children about the age and answering the description of those who visited the priest and asked him to go to their father. The next morning the man died. The reverend father does not believe in spirit visitation, but is much perplexed.

Personal.

It is simply impossible for Mr. Bundy to answer one quarter of the private letters addressed to him. He does the best he can aided by a stenographer and type-writer, but is now more than two hundred letters behind. Even when dictating to his stenographer he is constantly interrupted and seldom can give thirty consecutive minutes to the work. He invites private letters containing information or suggestions, but respectfully begs that he be not expected to reply, or to furnish advice and information privately that may be had by careful reading of the JOURNAL and the exercise of a well trained memory.

Last month there was held a meeting in this city under a call of the Socialistic labor party and the Central Labor Union for the discussion of the Adams bill for the expulsion of dangerous aliens. The resolutions read and the speeches made—which were severe in their criticism of both the bill and its author—seemed to assume that the bill had been framed in the interests of "aristocrats, monopolists and brutish rulers, foreign and domestic," and against workmen. One of the speakers said that the bill "might have been drawn up in the interest of the railroad corporations, as it provided ways and means to give the railroads business and empty the national treasury into the pockets of railroad magnates." Another speaker made the bill an occasion for a harangue on the causes of discontent, burglary, etc., in which he said in substance, that at the funeral of Snell, Dr. Thomas had advocated heavier punishment for burglars, but had never asked the question what made burglars; that the Snell burglary was committed by an amateur, a poor fellow out of a job and in danger of starving; that the difference between such men as Snell and the burglar would make useless all the laws that Mr. Adams or anybody else could pass; that the chief cause of stealing was necessity and no repression could cure it. One is almost warranted in inferring from the published reports of the meeting that the speakers were of, or in sympathy with, the class for the expulsion of which the bill was framed. There is certainly nothing in the bill inimical to working men. It is directed against a lawless class, who preach and practice violence and murder. What good can this class do for labor? And what reason is there for identifying this class, or opposition to its expulsion, with the interests of workmen? And why are labor meetings made use of for excuses or extenuations of the crime of burglary? It is not true that the Snell burglary was committed by "a poor fellow out of a job and in danger of starving, but (if the right person has been indicted) by a smart young fellow who has been able to get employment whenever he has needed it in order to enable him the more effectually to carry on his burglarious work. A large proportion of the thefts in this city are by persons who are able to work and to find work, but who are led into theft by disinclination to work, by expensive indulgences, by drink, natural disposition, etc. There are those who have neither honesty nor honor, who prefer to live by theft and fraud rather than by labor. Let the speakers at labor meetings advocate equal opportunities for all, and agitate in favor of legislation that will recognize the rights of all, but they will gain nothing by abusing Mr. Adams for the bill he submitted, or by encouraging burglars and thieves to imagine that necessity is the chief cause of their crimes.

Stepniak, the celebrated exile from underground Russia and Nihilist writer, has sent a petition to the United States Senate for the rejection of the extradition treaty, soon to be brought before that body. Its adoption, he says, will mean refusal of shelter to those who are trampled upon by an iron-heeled despotism, who have played only a manly part, preferring to give hopeless battle rather than relapse into shameful slavery. He contrasts the conditions in Russia and those in the United States; "Your government," he says to a London correspondent of the Chicago Tribune, "is crystallized public opinion. Your law is not the 'ewige krankheit,' of which Goethe speaks, 'the heritage of wo from generation to generation.' This is ever changing with you at the command of the people and press, as is also the complexion of your Government. In the United States, I take it, law is codified public opinion. Now contrast that with our Government. From keystone to capstone of despotic force is written the legend: 'The Czar will be done.' Our Government is composed of those who are his most obedient and unscrupulous servants. Their term of office rests alone upon his pleasure. Our law—the law upon which the life and liberty of 100,000,000 men depend—is the mere whim of the Romanoff meted out by equally dependent officers." Stepniak goes on to say, in substance, that the Russian people have no vested rights, no right of assemblage, no trial by jury, no franchise, no voice in their own fate; that tens of millions, suffering unexampled wrongs are compelled by refinement of cruelty to suffer in silence without hope, there being no constitutional means of making known their grievances. Even the

medieval right of petitioning has been taken away from them; those who presume to exercise it are imprisoned or transported for their temerity. The few papers which are permitted (for the purpose of publishing governmental decrees) are subsidized, and their editors are appointed by the minister of the Interior. The true voice of the people heard at intervals through the peripatetic press of underground Russia, the Government seeks to stifle. By dynamite alone can the people make themselves heard. "The new nihilism," Stepniak says, "unlike the old nihilism, which meant individualism, *par excellence*, anarchy, is a movement of intelligent classes which aims at the enfranchisement of the people and some constitutional counterpoise to the powers of the Czar. New nihilism asks that the people be given a collective voice with which to articulate their views." While preferring republican institutions the nihilists would for the present be content with a constitutional monarchy.

The Platonist for February, 1888, is the second number of the fourth volume of that philosophical monthly. Certainly nothing less than an ardent love of truth and desire to improve mankind by its diffusion can have actuated Mr. Thomas M. Johnson in founding and sustaining such a publication as this, when the number interested in the profound and subtle thought to which it is devoted, is comparatively very small. The learned and high-minded editor says: "In this degenerate age when the senses are apotheosized, when materialism is absurdly denominated philosophy, folly and ignorance popularized, and the dictum: 'Get money, eat, drink and be merry, for tomorrow we die,' exemplifies the action of millions of mankind, there certainly is a necessity for a journal which shall be a candid, bold and fearless exponent of the Platonic Philosophy—a philosophy totally subversive of sensualism, materialism, folly and ignorance. This philosophy recognizes the essential immortality and divinity of the human soul, and posits its highest happiness as an approximation to, and union with, the Absolute One. Its mission is: to release the soul from the bonds of matter, to lead it to the vision of true being,—from images to realities—and concisely to elevate it from a sensuous to an intellectual life." The contents of the February number are: "The Hall of Seb: A study of the Origin of the Idea of Time," "Auxiliaries to the perception of Intelligible Natures," by Porphyrios; "On the Preexistence of the Soul," by Howard Carter; "The Celestial Desatir; To the Great Prophet Abad," by Muza Mohamed Hadl; "Dualism and Popular Welsh Occultism," "Parity," by Charles Julius Peters, and "Book Reviews." Such high thought, and such an earnest purpose to advance it ought not to go unappreciated by thinkers—the only class that can understand and feel an interest in Mr. Johnson's valuable work. The Platonist is published at Osceola, St. Clair Co., Mo. Single copies 25 cts; \$3.00 per annum.

A dispatch from Pittsburgh, Pa., sets forth that Alexander Ashbrook, a Philadelphia drummer, stopped at the village of Empire, near Steubenville, O., on the night of March 8th, and took lodgings with a private family, the only hotel in the place being full. According to his story he awoke at midnight, and saw sitting in a chair at his bedside a handsome young woman clad in a brown dress and wearing a white hat. He was much astonished at the discovery, and asked the mysterious visitor what she wanted. This he repeated several times. Receiving no answer, he arose from the bed and attempted to lay his hands upon the woman, but she vanished before he could accomplish his purpose. At the same time the lamp in the room was extinguished. In the morning the hostess asked him if he had seen anything strange during the night. Relating the story as given above, he was informed the description of his visitor tallies with that of a young woman named Nancy Weir, who was murdered in this same room about two years ago. The apparition had been seen by various persons, the hostess said, and all were firmly impressed with the belief that it was a veritable ghost. A singular part of the story is that Mr. Ashbrook knew nothing about the murder until informed of it after seeing the apparition.

The Rev. W. H. Ryder, D. D., for more than twenty years pastor of St. Paul's Universalist Church in this city, passed to spirit life on the 7th. He was born at Provincetown, Mass., July 13th, 1822, and began preaching when only nineteen. He came to Chicago in 1860 and remained pastor of St. Paul's until 1882. Though not a demonstrative man he possessed those qualities of head and heart that at once made him a leader in the community. During the war Dr. Ryder was an active, eloquent and effective worker in support of the Government. He has of late years been prominent in various philanthropic activities as well as in numerous large business enterprises. It has been our pleasure to have many interesting conversations with Dr. Ryder on matters spiritual; he was interested in psychical phenomena, and during his stirring life had many curious psychical experiences of his own. Though never fully accepting the Spiritualist's claim, he was in sympathy with it and anxious for its thorough investigation.

Dr. L. A. Priest is now located at Birmingham, Ala. Since he has been there he has performed some remarkable cures—one case given up by the physicians, yielded to his magnetic treatment, and caused a great deal of excitement.

GENERAL ITEMS:

Miss Booth of Harper's Bazar, is credited with earning \$5,000 a year for translating, besides her \$8,000 as editor.

Mrs. Isabella Clark-Kerr, herself a pharmaceutical chemist, recommends pharmacy as an employment for women.

Prof. Simon Newcomb's daughter enjoys the distinction of having been the only female student at Johns Hopkins University.

John Slaughter, a young farmer of Tecumseh, Ga., recently married, with the consent of her parents, a girl only twelve years old.

Banner of Life is the name of a monthly just started at Grand Rapids, Mich., W. E. Reid, editor. It will not only devote considerable space to Spiritualism, but also to "Christian Science," and "Materialistic Gleanings." It is neatly gotten up, and we hope it will meet with success.

Miss Annie Tysen of Jacksonville, Fla., who was stricken by illness just before her wedding-day, which had been set for Jan. 25, and died a few days ago, had a presentiment that she would not live to have the marriage take place and declared to her mother that her wedding dress would be her shroud. Weeks ago she selected her own pall-bearers and made the solemn request that she be buried in her bridal dress and veil.

A sensation was created at Cedar Rapids lately in one of the revival meetings when Belle Boone, a colored girl, aged 17, who had never spoken in her life, suddenly rose to her feet and cried out "Behold!" so loud that every one in the room heard her. This was followed by a peculiar halo of light illuminating her face and head. This is said to be testified to as a fact by scores of eye-witnesses.

Apropos of Canon Wilberforce's remark that "the only thing Christianity needs just now is Christians," The Christian World, of London, says: "We are beginning to see the futility of discussions of doctrinal theories concerning matters incapable of definite solution, and which if they were solved would minister no grace to men. A large portion of the energy of the church has long been expended upon them, but during recent years Christianity has found a new development, or has reverted to the ways in which its first and greatest triumphs were won."

Jesse Shepard lately gave a reception at his Villa Montezuma to Joaquin Miller, the poet of the Sierras. The San Diego Union says: "Never in the history of San Diego were so many famous men and women gathered together under such brilliant auspices. Mr. Shepard has attracted to his Villa many celebrities, and on this occasion there was present to honor the poet Miller, Madge Morris, the poet of the Pacific Coast; Thomas Fitch, the silver-tongued orator; Ross Hartwick Thorpe, author of Curfew shall not ring to-night; Douglass Gunn, author and journalist; Willie Andrew, the gifted editor of the Echo; Herr Wagner, editor of the Golden Era, and many others equally as famous."

The extreme foolishness that frequently accompanies revival meetings, was illustrated lately at Millersburg, Ky. There is a female college located there, and among those in attendance is Miss Annie Jones, daughter of Rev. Sam Jones, the distinguished revivalist. The Rev. Joe Jones, brother of Sam Jones, is conducting a revival there. A few nights ago, at the close of the preaching, he called on J. B. Shockley, a student in the Wesleyan Theological School at Millersburg, to pray. The young man was sitting a short distance from Miss Jones. He knelt down, and, after an invocation of the Divine blessing, besought that while Samuel Jones was going about saving sinners the Master's grace might bring salvation to his daughter, who was going to perdition as fast as she could. Miss Jones arose and went hurriedly out of the church, and later, saying she would not stay in a community where women were not safe from insults, left for her home in Atlanta, Ga.

Mrs. Adeline Glading has been lecturing at Pineville, Pa., creating a great deal of interest. A correspondent of the Newton Enterprise designates her as the "Composite" lecturer, she seeming to combine within herself the capacity of several persons. He says: "The obvious smartness of Mrs. Glading, that to some eyes will seem so extraordinary as to approach the supernatural, our medical men will say, is quite characteristic of eccentrics. And even if lordliness of carriage is at times pointed to as being unwomanly, he will say, that too, and all manner of affectation is, at times, strangely exhibited by them. Our wonder is hardly abated by our being told this, for, notwithstanding that the show of a 'double,' or of a foreign actor, is somehow plainly visible in Mrs. G.'s behavior and speech on these occasions, the basic impression, and the most prominent all through, is of the tenderly emotional young woman—the private lady Mrs. Glading—optimistic in her views of life, devotional by habit, self-consecrated to all true reformatory measures, and, if mistaken as to her calling as a magnetic leader among men, not by any means alone in, nor singly responsible for error."

Thomas D. Haddaway writes as follow from Washington, D. C., in reference to the labors of Geo. H. Brooks there: "He sprang quickly into favor and appreciation both as a man and speaker. His labors here may be briefly but comprehensively summed up in the statement that he organized and set into practical operation a promising Children's Progressive Lyceum, and gave an added

impetus to the educational and spiritual quickening of the whole audience by the comprehensive and practical answers to questions propounded from Sunday to Sunday. He cannot be too highly commended for his untiring, self-denying labors in his organization of the Lyceum. As a slight token of appreciation of his energies in this matter, those interested with him in its organization, presented him a handsome ring. It was unanimously voted, at the close of his engagement, that he had ably and profitably advocated the claims of a pure, rational and progressive Spiritualism, and his return would be gladly welcomed."

Referring to a recent sermon of the Rev. T. E. Green, of this city, on "Universalism," *The Universalist* says: "It now turns out that the sermon was against the doctrine of eternal punishment. The preacher declared that in the Episcopal church the belief in the final restoration of all souls was quite commonly held, and that on account of that belief no one need go out or keep out of that communion. It was a rather radical utterance, considering the fact that Mr. Green does not pretend to be a broad churchman, but is on the contrary an intense ritualist." Mr. Green recently left the Presbyterian church and moved across the street into the Episcopal family. There is a Universalist church only a few blocks away.

Chicago is this week enjoying a bright sun, dry sidewalks and other accompaniments of a moral and well regulated town, while New York, which dotes on abusing its western rival, was on Monday night without horse cars or other means of transit, several feet of snow in its streets in full possession of all the usual appendages of a double-dyed Dakota blizzard, including freezing pedestrians. Yet Chicago gloats not over the misfortunes of her elder sister, but sorrowfully gazes upon her just punishment and prays that out of this lesson of adversity may come humanity and a greater respect for her kin.

Henry Bergh, founder and president of the Society for the Prevention of Cruelty to Animals passed to spirit life on Monday last, at the comparatively early age of fifty-five years.

Above Gas but not Gaseous.

Gas, as an illuminant, its quality, distribution and cost to the consumer has been and still is a fruitful theme of discussion by the daily press and the people in every gas burning city in the United States. Claims of extortion and unfair treatment by the gas companies are almost universal. From some recent investigations made we are of the opinion that many of the complaints of unjust treatment by the gas companies, to a large extent, arise from a failure to fully comprehend all the conditions involved.

The introduction of electric light, has created a demand for greater illumination, and people are no longer satisfied with the amount of light that was considered ample a few years since. A light that once would have been thought brilliant is to-day considered feeble and unsatisfactory, and an unconscious increase in the consumption of gas is quite apt to be the result. Again the majority of gas consumers are unfamiliar with the laws pertaining to gas distribution, and wanting in knowledge relative to gas pressure, its necessity and the means of controlling it.

The gas companies must have sufficient pressure at their works to force the gas to the extreme limits of their field of distribution. In order to do this it follows as a necessity that there must be a great part of their field of distribution where the pressure is largely in excess of what is requisite and in this radius of overpressure more gas is forced through the burner than can be consumed, and as a result the illumination is impaired and the atmosphere poisoned. The meter, however, which registers automatically the flow of gas, has measured each cubic foot and it will appear in the monthly bill of the gas company to vex the consumer, who feels that the service has been poor and the charge therefore extortionate.

We are led to these reflections by a call made at the office of the Francis Incandescent Gas Lamp and Regulator Company, 207 Opera House Building, this city, where all the above points were most fully illustrated by an officer of the company through experimental tests with a regulator owned and manufactured by this company. This regulator acts automatically and when attached to the meter and adjusted regulates with absolute certainty the flow of gas to the burner, admitting only such amount as is requisite to secure perfect combustion. This regulator is so marvelously sensitive in its action that it controls each burner, no matter whether one or a hundred are suddenly turned on or off, and as a result, clearly demonstrated by experimental tests, saving to the consumer a large amount in his gas bill. This regulator has been in use a sufficient time to establish a high reputation for its economic service, many leading firms testifying to a saving of from twenty-five to forty-five per cent. Among those certifying to the above savings we note the Board of Trade, C. & A. R. R. Co. C. B. & Q. R. R., Union League Club and many others. This company is placing its regulators on meters free of charge, only requiring that one-half of the amount of money saved by their use be paid to them.

We also saw at the office of this company a lamp which it manufactures and sells, known as the Francis Incandescent Gas Lamp. For volume and brilliancy of illumination it surpasses anything in the line of gas burning devices that we have ever seen. One of these lamps consuming twenty feet of gas per hour, thoroughly lighting a room fifty

feet square. It is claimed that the mechanical construction of this lamp is such that one foot of gas burned in it is equal to three feet burned in the ordinary manner, and to us the claim seems substantiated.

The Francis lamp will doubtless prove a dangerous competitor to the electric light companies, as the light is soft and pleasant, and in every way more agreeable; it casts no shadow and the makers claim it is much more economical. A company has been formed in this city for the manufacture and sale of these lamps and for placing on meters the regulators spoken of above. Many well known citizens are interested, and a large business is already developed.

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To the Editor: Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their Express and P. O. address.

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To the Editor of the Religio-Philosophical Journal:

Last Sunday afternoon Judge Tiffany gave a short but interesting discourse as a preliminary to his course of lessons. The class is still open for members, and will meet next Sunday at 3 P. M. Mrs. Hamilton greeted a very appreciative audience in the evening, all of whom seemed well pleased with the change from the old hall to the beautiful new one. The meeting was very successful, several first-class tests being given. Mrs. Ahrens will speak next Sunday. The society desires the aid of all who are interested truly and earnestly in the advancement of Spiritualism. It has the prettiest hall in the city, good speakers and mediums, and all that is needed is an effort on the part of each one, to succeed in establishing a society that will be of great benefit. Thursday evening is the opening reception, and March 29th will be the anniversary celebration, which will consist of an entertainment and ball, the proceeds to constitute a library fund. The meetings are all free. CELIA.

Anniversary Exercises.

To the Editor of the Religio-Philosophical Journal:

The Young Peoples' Progressive Society will celebrate the anniversary on Thursday evening, March 29th, by a musical literary entertainment and ball, given for the object of obtaining a library. On the following Sunday, April 1st, afternoon and evening services will be conducted by first-class speakers. The friends are requested to join us in making this celebration one of the best we have ever had in Chicago.

Chicago, March 12. A. L. COVERDALE.

A Tower of Strength.

To the Editor of the Religio-Philosophical Journal:

You are a tower of strength to us all, our refuge in many a bad moment. When some antagonist accuses all Spiritualists of knowingly and willfully upholding frauds, we have but to point to your brave paper and the work you are doing, to refute the unjust charge completely. May the unseen Powers uphold and strengthen you in your hard conflict with "foes without and foes within" our tent, and cause the everlasting truth to prevail over all its foes.

L. U. MCCANN.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

Readers having friends whom they would like to see have a copy of the JOURNAL, will be accommodated if they will forward a list of such names to this office.

The date of expiration of the time paid for, is printed with every subscriber's address. Let each subscriber examine and see how his account stands.

Specimen copies of the JOURNAL will be sent free to any address.

"Golden at morning, silver at noon, and lead at night," is the old saying about eagles and snakes. But there is something that is rightly named Golden, and can be taken with benefit at any hour of the day. This is Dr. Pierce's Golden Medical Discovery. Literally worth its weight in gold to any one suffering with scrofulous affections, impurities of the blood, or diseases of the liver and lungs. It is unfailing. By druggists.

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PALMER'S Book of 516 short and interesting Interludes and Modulations in all keys. Ready March 20 \$1.50 net. H. R. PALMER, Lock Box 2841, N. Y. C. 17.

THE NEW No. 10 is self-adjusting. Strong, springs securely shut, safely support and closely clamp the bulb, and hold it in place. The popular competitor the wire holder holds its own. The sales increase yearly. In both holders springs but the book, keep out dust and aid in handling. Ask your dealer for them, or send to L. W. BAKER, 99-101 W. Monroe St., Chicago.

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These new instruments (see cut) are emphatically superior to all others for all lines within a mile. They embody all the latest improvements, work splendidly in all kinds of weather, and are great favorites with business men. PRICE PER SET, \$2.50. Send for illustrated circular and testimonials. Address EDWARD E. HARBERT & CO., Dealers in Telephone and Electrical Supplies of every description. 159 La Salle Street, Chicago.

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The conflict of which this treatise has been a mighty tragedy of humanity that has dragged nations into vortex and involved the fate of empires. The work is full of instruction regarding the rise of the great ideas of science and philosophy; and describes in an impressive manner and with dramatic effect, the way religious authority has employed the secular power to obstruct the progress of knowledge and crush out the spirit of investigation.

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"Yes, dear, Hood's Sarsaparilla gives full value for the money, and is always reliable."

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Is carefully prepared from Sarsaparilla, Dandelion, Mandarke, Dock, Pipsissewa, Juniper Berries, and other well-known and valuable vegetable remedies, by a peculiar combination proportion and process, giving to Hood's Sarsaparilla curative power not possessed by other medicines. It effects remarkable cures where others fail.

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Has a record of cures of scrofula and other blood diseases never equaled by any other preparation. The most severe cases yield to this remedy when others have failed to have the slightest effect. Hereditary scrofula, which clings to the blood with the greatest tenacity, is cured by this peculiar medicine. Scurvy, with its agonizing itch and pain, is readily cured by Hood's Sarsaparilla.

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Hood's Sarsaparilla

Is an excellent remedy for diseases of children arising from impure blood. The little son of Mrs. T. Nash, Dixbury, Mass., suffered terribly from scrofula from 8 months till 2 years of age. The family physician failed to cure him in long treatment. Hood's Sarsaparilla effected a complete cure.

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Induced to take any other. Dealers who claim to have preparations "as good as Hood's Sarsaparilla," by so doing admit that Hood's is the standard, and possesses peculiar merit which they try in vain to reach. Insist upon having Hood's Sarsaparilla, and take no other. A Boston lady, who had been taking with benefit,

Hood's Sarsaparilla

says: "In one fore the clerk tried to induce me to buy their own instead of Hood's Sarsaparilla. He told me theirs would last longer; that I might take on ten days' trial; that if I did not like it I need not pay anything, etc. But I told him I had taken Hood's Sarsaparilla, was perfectly satisfied with it, and did not want any other."

Hood's Sarsaparilla

Is the best blood purifier. It cures Scrofula, Salt Rheum, Boils, Pimples, all Humors, Dyspepsia, Biliousness, Sick Headache, Indigestion, General Debility, Catarrh, Rheumatism, Kidney and Liver Complaints, overcomes that tired feeling, creates an appetite, overcomes nervousness, and gives strength and health to all the functions of the body. Now is the time to take it.

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Is peculiar in the phenomenal record of sales it has attained, never equaled by any other preparation in so short a time. Other medicines have been forced to stand aside when real medicinal merit was considered, and to-day Hood's Sarsaparilla stands the leading medicine of its kind in the country.

HOOD'S SARSAPARILLA

Sold by all druggists. \$1; six for \$5. Prepared only by C. L. HOOD & CO., Apothecaries, Lowell, Mass.

100 Doses One Dollar 100 Doses One Dollar

BUTTON HOLES 3 PER Minute!

The greatest drudgery connected with the making of a garment in these days of modern improvement is the making of the Button Holes, simply because these must be made by hand, all the other sewing can be done on the machine; and at last, thanks to Yankee ingenuity, this problem has been solved.

THE BLODGETT Automatic Button-Hole Attachment will make the Button Holes in any fabric, as much better and more rapidly than they can be made by hand, as \$5.00 ordinary sewing can be done better and more rapidly on a sewing machine than by hand.

The Attachment can be used on any sewing machine, and is so SIMPLE, STRONG and easy to operate, with it Button Holes of any desired size can be made on any fabric.

SENT ON RECEIPT OF PRICE, AND PERFECT SATISFACTION GUARANTEED.

Full particulars will be sent on application.

We want good Agents in every locality to introduce this new article.

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EVERITT POTATO. 174 BUS. ON 1/4 ACRE. All these Seeds Free! WHY Plant old varieties when you can get the best new varieties FREE. Read what we offer to EVERY SUBSCRIBER. One lb. of Everitt Potatoes. A new variety of extraordinary merit that should be grown by every farmer in the country. They equal in productiveness the famous Early Rose when first introduced, and are not surpassed in quality. Beautiful in color, fine, smooth shape, elegant table qualities, enormously productive. Yield, 174 Bushels per Acre, or 694 Bushels per Acre, medium sized beauties. 3 pk Silver King Potatoes. The largest onion in cultivation. 5 to 2 1/2 in. in diameter. 16 to 22 in. in circumference. 5 to 60 Bushels per Acre have been obtained. Mild flavor. Give this wonderful vegetable a place in your garden. Smooth-skinned, the great Fall and Winter cabbage, not only sure to head but it is all head. 1 pk Baroka Self-Blanching Celery. Needs no blanching; can be grown as easily as a head of cabbage or lettuce. Without an equal. 1 pk Silver King Potatoes. The most beautiful radish in the world. For market or for the table it positively has no equal. 1 pk Golden Egg Potatoes. Bore and give you will send 50 cents at an entertainment in a single evening. You can have a royal entertainment every evening during the winter with your friends if you see that our paper comes to your house this year and you plant this corn. Don't miss it. 10 Varieties of 10 beautiful Varieties of Flower Seeds. They will give you bloom the whole summer. Worth 50 cents alone. See them above.

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impetus to the educational and spiritual quickening of the whole audience by the comprehensive and practical answers to questions propounded from Sunday to Sunday. He cannot be too highly commended for his untiring, self-denying labors in his organization of the Lyceum. As a slight token of appreciation of his energies in this matter, those interested with him in its organization, presented him a handsome ring. It was unanimously voted, at the close of his engagement, that he had ably and profitably advocated the claims of a pure, rational and progressive Spiritualism, and his return would be gladly welcomed."

Referring to a recent sermon of the Rev. T. E. Green, of this city, on "Universalism," *The Universalist* says: "It now turns out that the sermon was against the doctrine of eternal punishment. The preacher declared that in the Episcopal church the belief in the final restoration of all souls was quite commonly held, and that on account of that belief no one need go out or keep out of that communion. It was a rather radical utterance, considering the fact that Mr. Green does not pretend to be a broad churchman, but is on the contrary an intense ritualist." Mr. Green recently left the Presbyterian church and moved across the street into the Episcopal family. There is a Universalist church only a few blocks away.

Chicago is this week enjoying a bright sun, dry sidewalks and other accompaniments of a moral and well regulated town, while New York, which dotes on abusing its western rival, was on Monday night without horse cars or other means of transit, several feet of snow in its streets in full possession of all the usual appendages of a double-dyed Dakota blizzard, including freezing pedestrians. Yet Chicago gloats not over the misfortunes of her elder sister, but sorrowfully gazes upon her just punishment and prays that out of this lesson of adversity may come humanity and a greater respect for her kin.

Henry Bergh, founder and president of the Society for the Prevention of Cruelty to Animals passed to spirit life on Monday last, at the comparatively early age of fifty-five years.

About Gas but not Gaseous.

Gas, as an illuminant, its quality, distribution and cost to the consumer has been and still is a fruitful theme of discussion by the daily press and the people in every gas burning city in the United States. Claims of extortion and unfair treatment by the gas companies are almost universal. From some recent investigations made we are of the opinion that many of the complaints of unjust treatment by the gas companies, to a large extent, arise from a failure to fully comprehend all the conditions involved.

The introduction of electric light, has created a demand for greater illumination, and people are no longer satisfied with the amount of light that was considered ample a few years since. A light that once would have been thought brilliant is to-day considered feeble and unsatisfactory, and an unconscious increase in the consumption of gas is quite apt to be the result. Again the majority of gas consumers are unfamiliar with the laws pertaining to gas distribution, and wanting in knowledge relative to gas pressure, its necessity and the means of controlling it.

The gas companies must have sufficient pressure at their works to force the gas to the extreme limits of their field of distribution. In order to do this it follows as a necessity that there must be a great part of their field of distribution where the pressure is largely in excess of what is requisite and in this radius of overpressure more gas is forced through the burner than can be consumed, and as a result the illumination is impaired and the atmosphere poisoned. The meter, however, which registers automatically the flow of gas, has measured each cubic foot and it will appear in the monthly bill of the gas company to vex the consumer, who feels that the service has been poor and the charge therefor extortionate.

We are led to these reflections by a call made at the office of the Francis Incandescent Gas Lamp and Regulator Company, 207 Opera House Building, this city, where all the above points were most fully illustrated by an officer of the company through experimental tests with a regulator owned and manufactured by this company. This regulator acts automatically and when attached to the meter and adjusted regulates with absolute certainty the flow of gas to the burner, admitting only such amount as is requisite to secure perfect combustion. This regulator is so marvelously sensitive in its action that it controls each burner, no matter whether one or a hundred are suddenly turned on or off, and as a result, clearly demonstrated by experimental tests, saving to the consumer a large amount in his gas bill. This regulator has been in use a sufficient time to establish a wide reputation for its economic service, many leading firms testifying to a saving of from twenty-five to forty-five per cent. Among those certifying to the above savings we note the Board of Trade, C. & A. R. R. Co. C. B. & Q. R. R., Union League Club and many others. This company is placing its regulators on meters free of charge, only requiring that one-half of the amount of money saved by their use be paid to them.

We also saw at the office of this company a lamp which it manufactures and sells, known as the Francis Incandescent Gas Lamp. For volume and brilliancy of illumination it surpasses anything in the line of gas burning devices that we have ever seen. One of these lamps consuming twenty feet of gas per hour, thoroughly lighting a room fifty

feet square. It is claimed that the mechanical construction of this lamp is such that one foot of gas burned in it is equal to three feet burned in the ordinary manner, and to us the claim seems substantiated.

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The Y. P. P. S. at Martine's Hall.

To the Editor of the Religio-Philosophical Journal:

Last Sunday afternoon Judge Tiffany gave a short but interesting discourse as a preliminary to his course of lessons. The class is still open for members, and will meet next Sunday at 3 P. M. Mrs. Hamilton greeted a very appreciative audience in the evening, all of whom seemed well pleased with the change from the old hall to the beautiful new one. The meeting was very successful, several first-class tests being given. Mrs. Ahrens will speak next Sunday. The society desires the aid of all who are interested truly and earnestly in the advancement of Spiritualism. It has the prettiest hall in the city, good speakers and mediums, and all that is needed is an effort on the part of each one, to succeed in establishing a society that will be of great benefit. Thursday evening is the opening reception, and March 20th will be the anniversary celebration, which will consist of an entertainment and ball, the proceeds to constitute a library fund. The meetings are all free. CELIA.

Anniversary Exercises.

To the Editor of the Religio-Philosophical Journal:

The Young People's Progressive Society will celebrate the anniversary on Thursday evening, March 20th, by a musical literary entertainment and ball, given for the object of obtaining a library. On the following Sunday, April 1st, afternoon and evening, services will be conducted by first-class speakers. The friends are requested to join us in making this celebration one of the best we have ever had in Chicago.
Chicago, March 12. A. L. COVERDALE.

A Tower of Strength.

To the Editor of the Religio-Philosophical Journal:

You are a tower of strength to us all, our refuge in many a hot contest. When some antagonist accuses all Spiritualists of knowingly and wilfully upholding frauds we have but to point to your brave paper and the work you are doing, to refute the unjust charge completely. May the unseen Powers uphold and strengthen you in your hard conflict with "foes without and foes within" our tent, and cause the everlasting truth to prevail over all its foes.
L. U. MCCANN.

PUBLISHER'S NOTICE.

The RELIGIO-PHILOSOPHICAL JOURNAL will be sent to new subscribers, on trial, thirteen weeks for fifty cents.

Subscribers in arrears are reminded that the year is drawing to a close, and that the publisher has trusted them in good faith. He now asks them to cancel their indebtedness and remit for a year in advance.

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Voices from the People.

AND
INFORMATION ON VARIOUS SUBJECTS

For the Religio-Philosophical Journal.

IN LOVING REMEMBRANCE OF Jesse Crane Who Passed to Spirit- Life November 10th, 1887.

BY HIS DAUGHTER, MRS. KELA A. BACON.

Call him not dead! he has but passed the portal
To those celestial spheres
From which a message reaches to the mortal
And bids us stay our tears.

He passed so sweetly, and without a struggle—
His work on earth was done;
And while to us left the grief and trouble,
His victory was won.

And while we yet life's thorny way are treading,
With hearts oppressed with grief,
May not a halo round our life be spreading
Which brings a sweet relief?

This is not death; 'tis but the soul's transition
To that continued life,
Which beams for all beyond our mortal vision
With peace and blessing rife.

Beloved father, still about us ever
Thy tender love doth cling;
We cannot feel these sacred ties can sever,
And death has lost its sting.

The grave hath lost its victory; in this hour
A whisper comes to me:
"Fear not, dear child! thy soul shall find new power
And 'as thy days are, so thy strength shall be."

Then ask me not to wear the badge of mourning,
The sad and dark habiliments of gloom;
He would not have us grieve! The soul's glad
dawning
Has filled his pathway with eternal bloom.

The Responsibilities of the Spiritual- ist Press.

A great deal is said about "the responsibility of mediums," and their shortcomings and "tricks of trade" and "secrets," both publicly and privately, by the truth-loving classes of Spiritualists who consider the interests of the cause superior to individuals, and also by the critical public that is ever on the alert to discover flaws in our beautiful philosophy or its exponents. While we admit there is much to be criticised in this direction, we feel that a greater and more prolific source of evil to the cause is fostered and encouraged by Spiritualists who support and countenance unprincipled Journalism. The responsibilities that attach to the spiritual press are far greater than those of the secular press, and should only be assumed in a spirit of true devotion to the highest and best interests of the cause—never for the purpose of notoriety or material gain. Pecuniary profit, however, is not likely to accrue; as the Journal that boldly denounces wrong wherever manifest, and faithfully champions the cause of right and justice is certain to meet with opposition, denunciation, and meager support. It requires devotion to principle to enable any journalist to rise superior to these adverse influences, and persistently pursue a straight-forward course regardless of material consequences or considerations. It will be a bright day for our cause when none but such faithful souls are numbered among its exponents.

The spiritual press wields an influence for good or ill far surpassing that of any individual worker, no matter how prominently he or she may be brought before the public. The spiritual journalist should be superior to all sordid and selfish considerations, and should avoid falsification and sensationalism. The people want plain, unvarnished facts concerning the phenomena and philosophy of Spiritualism. The secular press furnishes sensational and highly colored articles on every topic, including spiritual phenomena; and it is the duty of the spiritual press to counteract such extravagances by presenting plain, simple truths that all may understand, free from falsehood and absurdities. It is a fact deeply to be regretted that the reverse of this is sometimes true; and that some of our spiritual journals have fallen into the error of imitating the policy of the secular press in their general conduct and management.

So prevalent has become the practice of indiscriminately advertising and recommending all classes of mediums—the genuine and false alike—that the whole movement is honey-combed with fraud; and the boldest and most unprincipled flourish, while the genuine and honest mediums have to "take back seats."

It is a remarkable fact that Chicago is comparatively free from bogus materializers and other kinds of "wonderful" mediumistic sensations, while Boston, Cincinnati, and San Francisco seem to be special points wherein they congregate. Is there not something in this fact that it would be well for intelligent people to think about? Has the course pursued by the RELIGIO-PHILOSOPHICAL JOURNAL, of Chicago, had such a beneficial effect that tricksters fear its denunciation, and steer clear of the locality where it is published, while the contrary course of other spiritual journals has attracted to the above mentioned localities, most of the humbly frauds and spiritualists of the United States? And is it not time that those journals that have been instrumental in bringing about such an unfortunate condition, ignorantly or otherwise, should begin the sifting process, that the public may learn who are our reliable mediums and who are not?—*Carrier Dove.*

Spiritualists Meeting at Downer's Grove.

To the Editor of the Religio-Philosophical Journal:

Saturday evening, February 25th, Frank C. Algeron, delivered a lecture at Downer's Grove. Notwithstanding the severity of the weather, the hall was literally crowded with curious sceptical Christians to hear what Spiritualism really is. Mr. Algeron had been invited to Downer's Grove by several prominent spiritualistic families, among whom can be mentioned Mr. Carpenter and Mr. Griffiths. After the invocation many questions were sent up to the speaker, among which were the following: "What is the Tree of Life?" "What is the Unpardonable Sin?" "Are not Mediums all Frauds?" "Where is Heaven Situated?" and "When will Judgment Day Occur?" All of these questions were answered to the great interest of the satisfaction of the audience. Then the guides took for their subject, "Spiritualism sustained by the Bible," which was handled in a masterly manner, clearly proving the Bible to be a wonderful record of mediumship and spirit intercourse. The audience was deeply interested during the two hours the medium spoke; and which convinced those present that there are more truths in the world than were dreamed of in their philosophy. The number of people present, and the interest manifested in this, the first spiritualistic lecture ever given in Downer's Grove, proves that there, as elsewhere, the harvest is truly ripe, though the laborers are few. Mr. Algeron will lecture there again, at intervals of two or three weeks.

A. OBENKRICHER,
Secretary Y. P. S. S.

Colleges.

To the Editor of the Religio-Philosophical Journal:

The greatest need of Spiritualism at the present time is a first-class College where young men and women can be trained for public speaking, and where mediums can be properly developed. We require speakers who can explain the philosophy of Spiritualism in their normal condition. The success of Spiritualism does not depend entirely upon mediums; the public must be educated in its philosophy by rules as well as by testimony.

The success of any church depends upon the education of its preachers, and the future of Spiritualism depends upon the intelligence and education of those who teach spiritual philosophy. We have enough Spiritualists in America at the present time to raise sufficient money to build three or four good colleges. If the Spiritualists in America would contribute five or ten dollars each we would have money enough to build the finest educational institution in the world.

J. W. CURTIS.

Suicides.

To the Editor of the Religio-Philosophical Journal:

The number of suicides daily announced cannot but strike the minds even of ordinary observers, but to none more deeply than the reflective Spiritualist. All save he have quite a vague idea of the enormity of the act. The atheist, if such there be, seldom or never commits self-destruction. This world is his all. To him death has its untold horrors!

The insane, the madman, such need no apology, while in the line of the orthodox religionist, it betokens an inconsistency that shows a lack of well grounded religious teaching. In olden times suicide was held in superstitious horror and disgrace. It was, as it were, a cowardly confession on the part of the offender that he or she, poor wretch, was too bad to live.

If even mankind as a body gets to comprehend that our existence here is but embryonic; that even here under the most rosy blissful surroundings it is but a preparatory schooling for a higher and ethereal state of existence, and that its largest limit is but ephemeral, we should have fewer suicides, and more lives.

But alas! this condition of the human mind is hardly to be expected until we approximate to a higher state of universal philanthropy, to which our ordinary religious teachings must be considered only as there are those who openly justify the crime of committing this act of self-destruction. We may readily assure ourselves that such are not Spiritualists.

Suicide! How is this painful event looked upon now? Friends and strangers surround the silent corpse and bewail the sad conjunction of circumstances that must have driven him or her to this sad alternative, and perhaps they feel a rankling spite at those persons or that state of society which have impelled the victim before them to desperation. This is all that can be done; and here the matter ends.

There are many ways of committing self-destruction, which are much alike in their consequences. The drunkard, the delinquent, the gambler, the reckless, unfeeling profligate, all gravitate to the self-destructive condition of remorse.

It is a demonstrated fact to the Spiritualist that this material world with all its manifold extremes of pleasures, pains and its various temptations and misleading inducements, must be considered only as the great laboratory or workshop for the creation of man's immortal individuality, and if so, how careful we should ever be in the selection of appropriate teachers. But of treating suicides in a general sense as understood, the writer has had his attention drawn to several cases which have been, as it were, forced upon his attention by direct spirit messages by the unhappy men themselves. The first was from my friend Edward Neville. Mr. Neville had been a "disappearer" from the Kings County Hotel in Brooklyn, in 1856 and for the space of two weeks his whereabouts was unknown until his body was found on the outer shore of Long Island. Sifting one evening with a writing medium, to my surprise I had the following communication directed to me:

"My friend R. I did commit suicide. I hope God will have mercy upon me. I became involved and committed the rash act. You shall hear from me again. I am not happy as I supposed. I feel my friends have been deceived. I am groping in utter darkness. Tell my friends I have communicated to you. I get power I will tell you all. EDWARD NEVILLE."

This communication was remarkable inasmuch as I had not been thinking of him, nor was the medium even acquainted with the events of his death.

Being at a spiritual circle about a month subsequent to the one above mentioned of which Judge Culver was one of the company I had the following:

"Friend R, I came to greet you once more from the confused outer darkness, my first dreadful life. I am now much happier. I have now seen my Mother."

Apparently addressing Judge Culver he said: "Judge, I ask your forgiveness. I caused you much trouble."

"I freely forgive you, Neville, if this is you," replied the Judge.

The Judge remarked that Neville was the president of the "Liquor Dealers Association" of Kings County, and his trial was soon to come on.

I had at times brief messages from him until about twenty years passed; one of the most remarkable at that period was the following:

"E—you are a brick.—E. Neville."

"Neville," I remarked, "you never saw me with a brick in my hat."

"No," was the answer given. "Take my advice, keep away from my old corner. It ruined me and will ruin any one who keeps it as a rum shop."

After an interregnum of twenty years I had the following remembrance from my friend Neville, and it came in a very unexpected way. A friend by the name of Orville W. Fisher gave his name, and at the same time remarked:

"Your old friend Neville is here. Would you like to hear from him?"

"By all means," I said, and I invited him to make a few remarks.

"Bruce, I often look back with horror at my terrible crime, also with abhorrence on the Catholic religion."

I should have mentioned that Neville while living was an active Catholic, on which subject we had warm discussions.

Brooklyn, N. Y. DAVID BRUCE.

Moore's Dilemma.

To the Editor of the Religio-Philosophical Journal:

The several replies commenting on Mr. Moore's embarrassing position in reference to the reliability of information purporting to come from the Spirit-world have been perused by me with much interest, and I feel disposed to add a few fragmentary thoughts, suggested by your correspondents.

1. I regard man as a spirit, now and here, as much in constitution (though not in development) as he ever will be. His relation to this life, as compared to the next, might be compared with the latter, as the Christians in the ancient catacombs, or the Icelanders of the frozen regions, to the highest and most refined civilization of the present time.

2. He has two methods of cognizing or learning: one through ratiocination on a basis of external facts, through scientific processes, and the other, by the spiritual faculty of intuition.

The query may arise, "How do I know there is a gift of intuition?" Ans: Through conscious intelligence; just as I am acquainted with pain, grief, love, happiness (or, materially) cold, heat, and so on. No scientific proof of the existence of love or remorse can equal that which comes through intuition. Those persons with undeveloped intuition depend for knowledge on reason and science.

How do I know the descriptions of spirit life as related in "Strange Visitors," "The Next World Reviewed," and other similar productions, are true? Answer: In the same way that I know of a Supreme Intelligent Being, "By logical deductions and also by intuition."

Man, the earth dwelling spirit, is possessed of certain faculties which he exercises here, and intuition tells me, that being an essential part of him, they will not leave him at so-called death, and, therefore, they will be used hereafter in a similar way to which they are here, and the results will be in harmony with intelligent reports as given through mediumistic individuals. I would say, further, that both intuition and statements by spirits confirm my faith in the reality of an objective life in spirit spheres, and the adaptability of man's faculties, scientific and intellectual, to cope with his surroundings in the life that awaits him when he has shuffled off his mortal coil.

The Home Circle.

To the Editor of the Religio-Philosophical Journal:

My wife and I have always been believers in Spiritualism, and about eighteen months ago we commenced to sit at our table for manifestations. It was not long before we got table tipplings, raps, etc. Such encouraging inducements led us to try writing on slates. At first we went to slates to make a start with; from that to the slate, and received communications from spirit friends that were quite satisfactory. My wife was writing one evening when her cousin told her that she would be influenced by a poet soon. We did not think much about it at the time, but sure enough the poet came, and she has written some fifty pieces under control. We have quite a number of Spiritualists in this place, and hold circles twice a week.

W. G. HENDRICKS.
Hanford, Tulare County, Cal.
Mr. Guitler is the name of a dealer in musical instruments at Carrollton, Mo.

HE IS BLIND YET HE SEEKS.

A Strange Sense Which Takes the Place of Eyesight.

Nature's extraordinary quickening of the other senses to make amends as far as possible for the loss of sight and the development in some cases of what would seem a new sense to the same end have few if any better illustrations than that afforded by J. T. Ryder, a music dealer of Hudson, N. Y. Mr. Ryder is perfectly blind, so as to be unable to distinguish the most brilliant light from utter darkness, and has been so nearly if not quite all his life. Nevertheless, he carries on a business of his own—one that requires him to travel about a great deal, not only in the little city where his knowledge of localities might be expected to be good, but about the country and even to New York not infrequently. When walking he does not move in the hesitant, tentative way common to blind people, but strides along with a rapid, decided step, makes no stumbles at crossings, turns corners as sharply as if he could see, and, stranger of all, does not run against people. Again and again the experiment has been tried of a person noiselessly taking up a position a few rods before him in the straight line of his coming, and silently awaiting his coming, expecting him to collide. But he never does so. When within a couple of yards of the obstruction in his way he seems to be aware of it, and without touching, seeming to have been warned by some perceptible power that cannot be credited to any of the senses other than sight. When going to his residence from any direction he walks as briskly and directly to the door as if he could see it, and attempts to trick him into stopping short of it or passing it are always failures. In like manner he has his store, and, in fact, all the places he frequents about Hudson, marked down exactly in his mental map, and makes his way among them. On the country roads toward Chatham, where he was born, and brought up, he will ride at a gallop on horseback, taking cross roads, dodging vehicles, and turning into a lane just as readily as anybody else might, and he goes driving with as much confidence in himself as any man with two or even four eyes could have. When he comes to New York he requires no guide, and it is doubtful if one person out of 100 jostling him on the street would imagine that he was moving in total darkness. Customarily, as a measure of precaution when he boards a street car, he tells the conductor at what street he wishes to get off, but if the conductor forgets and carries him beyond the appointed place he will cry out, "Hi, there! You are taking me beyond my street." How can he tell that? Well, he just knows it.

Mr. Ryder tunes a good many pianos annually, and it is said of him that he can take worn and unsound strings out of a piano and replace them with good ones as deftly as any workman could. In the matter of making change he never mistakes one bow he gets along, as is often done by shopkeepers who have their eyes with him and one "no" is the main chance. Such is his delicacy of touch that he will, it is said, after being allowed to finger three bank bills of different denominations, pick them out of a roll of bills among which they have been mingled and specify the denomination of each of those recognized bills as he touches it in accordance with what he had before been told they were. He is fond of playing euchre in his hours of social recreation, employing a pack of cards that he has received with a needle and thread, when he is severely by. Of course when he deals he knows what cards his opponent has, and that gives him some advantage, but even when he lets another person deal for him he is seldom beaten. As might be expected, his musical ear and memory have been phenomenally developed, so that his learning and retention of even difficult music are represented as marvelous. The remark is frequently heard from the lips of amazed people who for the first time learn how he gets along without sight: "Well, if a blind man can get about in the way and do what he does, blindness cannot be such a terrible affliction after all."

Triumph of the Ungodly Banjo.

THE BARBER-SHOP TOO MUCH FOR THE CHURCH IN A
LEGAL CONTEST.

Cincinnati Enquirer:—"How can a man be religiously devoted when there is banjo-picking going on outside the church door?"

This is the question that has agitated the brethren of the Methodist Episcopal Church at Washington and Lincoln avenues, Walnut Hills, for some weeks. Every Sunday evening when the pastor ascended the pulpit and the solemn hush of rapt attention fell over the assembled members the soft "plunk-plunk" of an ungodly banjo would smite on their ears, and the low, melodious snarl of a pair of hands "putting" time for a salutatory exercise would cause the feet of every man, woman and child under the roof-tree to involuntarily respond to the musical cadence.

So, instead of drinking in the word of truth as it fell from the eloquent lips of their shepherd, the flock would be mentally cutting wings and swinging corners to the right and left, and as the twanging banjo would increase in volume of sound every one seized his or her mind's partner, and swung, and swung.

The mind-picture became so strong that the mazy whirl of the brain the voice of their pastor sounded not like his own, but that of the leader of the band calling out the figures of the dance. Thus did Satan through the insinuating music murder the feet of every man, woman and child under the roof-tree to involuntarily respond to the musical cadence.

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Notes and Extracts on Miscellaneous Subjects.

A hornet's nest applied externally is recommended as a cure for sore throat.

It is said to be the custom in Spain for the girls to kiss every young man they meet on the 20th of February.

A huge black fish over thirty-five feet in length was seen in the waters of the bay near Whatcom, W. T., recently.

The first woman doctor in Mexico has lately been honored with a complimentary bull fight for her entertainment.

It is reported that Maurel, the French baritone, will come to this country this year at a salary not much less than "\$250,000."

Of the seventy-six United States Senators only ten have received a classical education, and of the Representatives only 108 have attended college.

Poverty Flats, Jackass Prairie, Hell's Hole, and Devil's Ranch are the names of some of the western postoffices which have lately been rechristened.

A Texas paper wants us to believe that a somnambulist down there, in a stark naked condition, went out and hitched up his team and plowed nearly half an acre before he woke up.

During the past ten years no less than six species of North American birds have become extinct, and it is claimed that the English sparrow has been the main cause of their disappearance.

A fossil egg in the Paris Academy of Sciences measures 3 1/2 inches one way and 2 1/2 inches another. The original is supposed to have been the egg of a bird three times as big as an ostrich.

The dog corps in the French army is being carefully trained at Belfort. Large dogs are chosen. Every day they are shown soldiers in German uniforms and taught to fly at them on sight.

C. H. Jackson, aged 53, and G. A. Jackson, aged 22, the former being the father of the latter, are both in the present senior class in Hillsdale College, Michigan, and will take their diplomas together next June.

Sam Jones recently offered a Kansas lady wearing a silk dress by telling her that she was on the high road to the devil's headquarters, and she reacted sharply. "Then we shall probably meet again."

It is said that fully one-half of the people of Maine are non-church-goers, and one-third of the churches in the State are closed because of lack of support. Out of 1,362 churches in the State 417 are vacant.

A wild man, who had been making his home in the woods near Fresno, Cal., and defying the authorities to capture him, was brought into jail recently by a ranchman, who rode out to the woods and caught him with a lasso.

A St. Louis man says that March is the lucky month for the birth of great statesmen, and instances, in support of his statement, the fact that many of the Presidents of the United States and sovereigns of Europe were born in that month.

Several teeth of a mastodon, all of them in an excellent state of preservation, were found in the Alafia River, in Florida, recently. One of the teeth weighed seven pounds and is eight inches in length by four and a half in circumference.

Wong Chin Koo, the only Chinese reporter in this country, has been writing up the celestial opium dens and gambling dives in New York, and now appeals to the police for protection against the Chinese highlanders, who threaten to take his life.

A Dog's Epitaph.

The pet dog of a Harlem man died recently, and a local paper, taking cognizance of the loss, said that his death was due to "asthma, indigestion, and wound up the obituary by printing these lines, which were said to have been written by ex-Governor Hoffman when he sustained a similar loss:

"He was only a dog, but
He was refined and gentle,
Loving and affectionate as a child,
Faithful and true as the best of women.
He was nearly human, but not
Near enough to have any of the
imperfections of humanity.
This said he had no soul;
If so, he was better than many men,
For, if there was no hope for heaven,
There was no fear for hell."

An Interesting Example of Spirit Power.

To the Editor of the Religio-Philosophical Journal:

I will relate a very curious phenomenon which happened in my house. It occurred over a year ago at 672 West Polk street, Chicago, and in the presence of my wife and another lady. The flat I occupied consisted of four rooms on the ground floor, three rooms being on a parallel line, and a bedroom off from the other three. In the middle room stood a dressing case with a heavy marble top, and on this stood a large lamp, and while my wife and friend stood near, its chimney raised without any human contact, passed out of the middle room into the front room, then came back through the middle room and passed into the kitchen, and falling down, broke into a thousand pieces. The ladies became frightened and started to run out of the house, and while going through the kitchen, a coal scuttle, well filled, was raised and began to move around the floor. I forgot to mention that the doors of the three rooms were open at the time the phenomenon happened. My wife let the pieces of the lamp chimney lay where they were in order to show me how they came there.

I examined everything, and shook the dressing case to find out, if possible, the cause of such manifestation. I got another chimney, and put it on the lamp, and then tried to shake it off, but there was no use, I could not get it off unless I lifted it off with my hands. I could not account for it in any other way than spirits trying to manifest their presence. Since then more phenomena have occurred in my house and in my presence, and the readers of the JOURNAL have already read the account of one which occurred to me on the corner of 28th and Wentworth Avenue, this city; of the other I will give an account at some future time.

I think it is the duty of all Spiritualists to help the cause in whatever way they can, and if they can't preach or give tests, they can relate their experiences, which will cause those who read them to think. There are many skeptics who read spiritual papers; they will think and finally investigate, and become convinced.

NICK BECKER.

Collyer and Barnum.

P. T. Barnum declares that the best circus of today is not a fair mark for the church's hostility, and in the concluding chapter of a new edition of his autobiography, gives this story: "On Sunday evening, May 21, 1882, I entered the church of the Messiah, Rev. Robert Collyer, pastor, and quietly took a back seat, only to find the keen, clear eyes of the preacher fixed upon me and to hear his resonant voice announce, 'I see P. T. Barnum in a back seat of this church, and I invite him to come forward and take a seat in my family pew.' Mr. Barnum always gives me a good seat in his circus, and I want to give him as good in my church." Mr. Barnum adds: "I thought the reverend gentleman had the courage of his convictions, and I was grateful for his congregation for the gravity with which they listened to this pulpit notice and made way for me as with some embarrassment I took the prominent seat indicated."

The Funeral Month of March.

An observant metropolitan barber says that he can tell one's physical condition by the state of the hair.

The Bible tells us that with his hair gone Samson lost his strength. The Romans considered baldness a serious affliction and Julius Caesar was never quite satisfied with himself because his hair was thinning.

The face, however, is the open book and one can readily trace in its various expressions, lines, changes and complexion the state of the system.

The eye that is unusually bright and yet has a pallid brightness, the face upon whose cheeks nature paints a rose of singular beauty and flush, more marked in contrast with the alabaster appearance of the forehead and nose and lower part of the face, is one of those whom the skilled physician will tell you will some day dread the funeral month of March, because it is then that consumption reaps its richest harvest. Consumption they tell us is caused by this and the other thing, by microbes in the air, by micro-organisms in the blood, by deficient nutrition, by a thousand and one things, but whatever the cause, decay begins with a cough and the remedy that will effectively stop the cause of that cough cures the disease of the lungs.

That is all there is of it.

The cough is an evidence of a wasting. To stop it effectually, a remedy must be used that will reach out the cause, remove that and then heal the lung and do away with the cough. This is the power special to itself, possessed alone by Warner's Log Cabin Cough and Consumption remedy. This is no new-fangled notion of narcotics and poisons, but an old-fashioned preparation of balsams, roots and herbs, such as was used by our ancestors many years ago, the formula of which has been secured exclusively by the present manufacturer, at great trouble and expense. It is not a mere cold remedy, it is a system-sealer and upbuilder and a consumption expellant. Where others fail, it wins, because it gets at the constitutional cause and removes it from the system.

J. W. Henshaw of Greensboro, Pa., on Jan. 15, 1888, reported that "he had derived more real benefit for the length of time, from Warner's Log Cabin Cough and Consumption remedy than he had for years from the best state physicians."

If you have a cough, night sweats, "positive assurance in your own mind that you are—yes, have no consumption, and yet lose flesh, appetite, courage, as your lungs waste away, you may know that soon the funeral month of March will claim you, unless promptly and faithfully you use the article named. If other remedies have failed try this one thoroughly. If others are offered, insist the more on trying this unrequited preparation.

Some persons are prone to consumption and they should never allow the disease to become seated.

The Meister.

We have received from Mr. Geo. Redway, Publisher, 15 York st., W. C., London, the prospectus of a new journal to be called *The Meister*, which is about to be published for the Richard Wagner Society, London. The editor, Mr. Wm. Ashton Ellis, is well fitted for this work, being the author of "Theosophy in the Works of Richard Wagner," and "Richard Wagner as Poet, Musician and Mystic." Translations from the literary works of Wagner will form a main feature; original articles by well-known friends of the cause will find a place side by side with articles upon kindred topics of Aesthetics, Metaphysics or Social Questions. For the present it will appear as a Quarterly at 4s. annually or 1s. a number.

A Specific for Throat Diseases.

Brown's BRONCHIAL TROCHES have been long and favorably known as an admirable remedy for Coughs, Hoarseness and all Throat troubles. They are excellent for the relief of Hoarseness or Sore Throat. They are exceedingly effective.—*Christian World*, London, England.

Dead People.

are walking around in our midst all the time; dead to ambition, enterprise and progress, they never get on, and live and go down in obscurity and poverty. Live people should visit Stinson & Co., Portland, Maine, and learn how to make \$1 and upwards per hour. All is free, and after making \$1 and upwards per hour, all is free, and no harm is done. You can live at home and do the work. Either sex, all ages. A great reward awaits every worker. Write and see. Capital not needed, you are started free. All can do the work. No special ability required.

No Universal Remedy

has yet been discovered; but, as at least four-fifths of human diseases have their source in Impure Blood, a medicine which restores that fluid from a depraved to a healthy condition comes as near being a universal cure as any that can be produced. Ayer's Sarsaparilla affects the blood in each stage of its formation, and is, therefore, adapted to a greater variety of complaints than any other known medicine.

Boils and Carbuncles,

which defy ordinary treatment, yield to Ayer's Sarsaparilla after a comparatively brief trial.

Mr. C. K. Murray, of Charlottesville, Va., writes that for years he was afflicted with boils which caused him much suffering. These were succeeded by carbuncles, of which he had several at one time. He then began the use of Ayer's Sarsaparilla, and after taking three bottles, the carbuncles disappeared, and for six years he has not had even a pimple.

"That insidious disease, Scrofula, is the fruitful cause of innumerable complaints, Consumption being only one of many equally fatal. Eruptions, ulcers, sore eyes, glandular swellings, weak and wasted muscles, a capricious appetite, and the like, are pretty sure indications of a scrofulous taint in the system. Many otherwise beautiful faces are disfigured by pimples, eruptions, and unsightly blotches, which arise from impure blood, showing the need of Ayer's Sarsaparilla to remedy the evil."

All sufferers from blood disorders should give Ayer's Sarsaparilla a fair trial, avoiding all powders, ointments, and washes, and especially cheap and worthless compounds, which not only fail to effect a cure, but more frequently aggravate and confirm the diseases they are fraudulently advertised to remedy.

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Gentlemen—For several years I have felt it to be my duty to give to you the facts in relation to the complete cure of a most distressing and inveterate case of salt-rheum, by the use of your Golden Medical Discovery. An elderly lady relative of mine had been a great sufferer from salt-rheum for upwards of forty years. The disease was most distressing in her hands, causing the skin to crack open on the inside of the fingers at the joints and between the fingers. She was obliged to protect the raw places by means of adhesive plasters, salves, ointments and bandages, and during the winter months had to have her hands dressed daily. The pain was quite severe at times and her general health was badly affected, paying the way for other diseases to creep in. Catarrh and rheumatism caused a great deal of suffering in addition to the salt-rheum. She had used faithfully, and with relief, the most commendable preparations, all the remedies prescribed by her physicians, but without obtaining relief. She afterwards began treating herself by drinking teas made from blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chanced to read one of Dr. Pierce's small pamphlets setting forth the merits of his "Golden Medical Discovery" and other medicines. The name struck

my fancy, and seeing that it was essentially a blood-purifier, I immediately recommended it to the elderly lady who had been so long a sufferer from salt-rheum. She commenced taking it at once, and it took one bottle, but seemed to be no better. However, I realized that it would take time for any medicine to effect a change for the better, and encouraged her to continue. She then purchased a half-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as smooth as when she was a child. Her general health was also greatly improved; the rheumatism entirely left her, and the catarrh was almost cured, so that it ceased to be much annoyance. She has enjoyed excellent health from that day to this, and has had no return of either salt-rheum or rheumatism. The "Discovery" seems to have entirely eradicated the salt-rheum from her system. She is now over eighty years old, and very healthy for one of such extreme age.

I have written this letter, of which you can make any use you see fit, hoping that some sufferer from salt-rheum might chance to read it and obtain relief by using your "Golden Medical Discovery" for "Golden" it is in its curative properties, and as no man above the multitude of nostrums and so-called "patent medicines," has so zealously flattered before the public, as you are above the baser metals.

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From Here to Heaven by Telegraph.

(Continued from First Page.)

rant. Now this quadrantal wave is not a true quadrant, but spiral. Instead of being a quarter of a circle, it is a quarter of a spire. Therefore it has no single centre, but a line of centres,—each infinitesimal portion of the spire having a different centre, and the locus of this infinite number of centres is itself a spiral which is the evolutive of the original spiral. In other words, the centre of curvature, or the centre of the osculatory circle for any point of osculation, is different from that for any other point, and after one round of the electric current has been made, and one spire of the magnetic wave has been generated, a second is started in. The number of waves in existence at one time will be expressed exactly by the ratio given by the time required for a magnetic wave to pass from the coil to the evolutive divided by the time required for an electric wave to pass once around the hoop. Now as these waves advance, they grow more and more cylindrical, and the evolutive for this conical or approximately spherocylindrical spiral, is itself a perfect miniature counterpart of the original, as its involute. It is a most beautiful thing to contemplate, especially when we consider that the evolutive for nearly every such curve discovered by the ancient Greek mathematicians is so irregular and different from its involute. The projection of this spiral may turn out to be a variety of the Spiral of Archimedes, but the original cubic spiral is not; and until by means of its properties as derived from its equation it can be shown to be identical with some one already named, let me call it the Electroid Spiral.

Now all this system of waves, lines and loci is the result of passing the electric current once around the hoop. The next round of the wire leads the current around a new track and sets up a new system just by the side of the first; and so for all the rounds in that layer. Then the current enters the first wire of the next layer, and so on for all the layers in the coil. Each single round of the wire originates a full set or system slightly different from all the others. Now here is a question: Do these waves interfere and become so merged as to lose their individuality? I can answer it best by asking, Do the sound waves coming from all the different strings of a full orchestra interfere with each other so that one instrument cannot be distinguished from another? Certainly not. Yet two sounds can be so originated as to produce silence at a point between them. Two lights can be so placed as to produce darkness. And so can two electric currents be so placed as to destroy each other's electric force—or so as to retain their electric force and yet destroy each other's magnetic force. And the same may be said of two magnets.

On this subject I am standing now in just the same attitude toward the celebrated Dr. Ohm's theory, that Thos. Young and Sir William Hamilton occupied against Newton's emission theory of light. It looks like dangerous ground to occupy when we consider that Ohm's law of resistance and all the electrical formulae derived therefrom have been thoroughly established both by theory and practice. But so were the laws of reflection, refraction, etc., of light, notwithstanding that Newton's emission theory of propagation was wrong. It remains then to harmonize the undulatory theory of electricity and the resulting vortical theory of magnetism with the already demonstrated discoveries of Ohm, Oersted, Galvani, Faraday, Tyndall, and a host of philosophers who have sailed this troubled sea for ages, without discovering waves or whirlpools. Meanwhile inspiration deepens and widens the mighty maelstrom that shall swallow up the past errors of both science and theology.

H. D. G.

For the Religio-Philosophical Journal.
METEMPSYCHOSIS.

W. W. C.

The first attempt of man to explain the cause, destiny and diversity of existence was rewarded by the theory of metempsychosis—an Oriental idea adopted by some of the greatest of ancient minds. It passed from the Indians to the Egyptians; was appropriated by Pythagoras during his travels, and held a place in the philosophy of Plato, and was believed by the Druids almost as the Egyptians and Greeks had understood it. So let us discuss this subject from its primitive aspect.

The Hindu mind is pre-eminently a contemplative one and deeming all life one and the same, but many expressions of an embracing unit, he placed no limitation to his powers which soared on and on with the bold sweep of a tireless wing. This contemplation was distinguished by "an harmonious balance of the faculties" and was inherited as an embryo tendency, from their forefathers and brought to its mature development in the ages succeeding the descent of the Aryans into the plains of India, demonstrating itself at last through the Rishis of the Vedas. This dreaming, meditating nature of the Hindus is manifestly the influence of their tropical climate. Of a certainty their ancestors amid the snow-clad heights of the inaccessible Himalayas possessed this tendency in no marked degree, and the ethnic radiation to more bracing climates with their uniform summer and winter seasons gave rise to a more physical vigor than we observe in this branch of the primitive Aryas.

Though all the sources of knowledge at hand point as clearly to a peaceful colonization of the peninsula by the forefathers of the Hindus as to conquest, the latter is probably the most consistent conclusion by the very nature they must have inherited from their surroundings. A strong race, conscious of its own power, inclined to conquest and appropriation. Especially so in ancient times when might was law; this principle, alas! is not obliterated from modern codes. Though not openly paraded to inspire dread in those to be conquered or envy in a rival state, the subtle intrigues and diplomatic quibbles of our 19th century stand forth a blot on the page of history to testify the weakness of humanity.

Physical cultivation, while not a necessity to high mental attainment, must be the result of continued contemplation, wherein the body is neglected for the mind. Physical vigor, on the other hand, may not oppose intellectual acquirements, but the extreme of one antagonizes the other. So, in the ages after the Aryans were domiciled in the plains of India, climatic influences wrought their changes, contemplation assumed its ultimate control and the Vedas were the result; while the energy of their ancestors, submerging itself in a sea of thought, gave the Hindu contentment with the bounds of his empire, asking only the limitless possessions open to the conquests of his grasping intellect.

An harmonious blending of the faculties in contemplation is the highest act of the finite.

It is the converse of souls through the medium of an external world; and though its office transcends the entity that gives it birth, lifting veil upon veil of infinitude to leave veil upon veil behind, its practice is not the less a virtue productive of the highest good. That tranquillity and happiness arising through the absence of desire, is the foe of human mind; absurd from its remoteness to mortality. What earthly happiness may be in store for man comes more from the attaining of desire, and the higher the desire the more joy in acquisition.

The Agnostic, seeing the inadequacy of human mind to trace inferior dogmas to a prime source, to unshroud the Infinite, settles into his complacent, non-contemplative agnosticism, denying himself the pleasure of securing, even though the object is not achieved. From neither asserting or denying and unable to state the limits of intelligent conception, did his mind but unbend its faculties to extended meditation he might trace a principle which would expand with every step as his adventurous intellect penetrated the deep mist, at last to learn the probabilities of spirit to be infinity and the spreading truth unbounded; while the unfathomable arcana of the one and the very immensity of the other would compel his puny intellect to own a power whose name is Eternity, whose existence he can but absolutely predicate.

Religion as the result of meditation shorn of that fear which too often accompanies a study of the Incomprehensible, must give us the highest standard of belief; ever unfolding, disclosing new truths and enlarging the old as we approach the unattainable fountain head. But this harmonious cogitation may be perverted and this perversion is usually the preponderance of imagination. Of all the faculties of the mind, perhaps not one is so potent a factor in religion as that of imagination. It will be admitted that this element is the prime factor of faith, and as the materials for this faculty are gathered from true or false sources, the faith of the imaginer is moderately accurate or fallacious. It follows, then, if perception gathers the materials and Reason is invoked to discard the erroneous elements, imagination may rear a fair and habitable temple of Truth.

The wings of supposition are spread from the tediously building pinnacle of fact; if its flight is gauged by a manifestation of the spire, imagination will anticipate truth. But let the fearless mind assert its discretion and pause in the empyrean aether until Truth arises beneath and affords a temporary rest for the spent forces of mortality. Let us not forget as we near the stars, we are yet of the earth and may sail beyond the rising reason to fall, fearful like, from heights of presumption into a sea of destruction. If dreams only weave themselves about the canopies of Reason's couch we are safe.

The perversion of harmonious contemplation is fallacious in proportion to its depth of balanced thought, and is due to the timidity of weak minds in the presence of immensity and which, not drawing proper deductions therefrom, turn upon fancy; or to the numerous ends of disreputable or wilful dominion that also must cater to the imaginative faculty to appease the mind that has traveled thus far. As true imagination springs from truth the source of the latter is invariably connected with the former. Perception asserts two sources of knowledge, the *me* and the *not me*. Examination of the ego hypothesizes consciousness, but unconsciously in gathering our materials, in subjecting them to the criterion of Reason and, later, in building on the foundation thus laid the mind will be found at the same time, collecting the elements of its own nature in like manner and assisting to rear the structure.

The Hindu realizes this in giving personal emotions symbols of the *not me*. The stars burn a sweet accord to his enraptured soul; the waters murmur sympathy to his affliction and Nature agrees with his varying moods. From this it must follow that the examination of the *non ego* is more delicate and more difficult, as we shall have to expunge fallacious harmonies existing between the *me* and the *not me* and attune these discords with an ear of truth.

Through the soul of Hindu existence runs a perpetual thread of Nature-love and though the devotees strove to think of the *non ego* as illusion, Nature will not be gainsayed, but at every turn in the life of an Anchorite or Ascetic forced herself upon his perception. The very seclusion and retirement from the world endowed even the Ascetic with a love for tranquil creation which he is powerless to deny himself. Throughout the sacred books of the Hindus may be traced the symbolism of Nature, with all the delicacy and love of a warm and tender fancy.

It is from these two sources of knowledge that we derive the true and the false imagination. Some necessary points may escape perception through lacking skill in the selection of materials; the Reason may err in its office of mentor or the faculty of fancy fail to soar to its full scope, but with the human mind in a fairly developed state a reasonably true hypothesis may be arrived at. On the other hand, dull perception and weak Reason cannot but lead us into the blindest forms of hallucination. Occult knowledge, to the superficial, is the sole property of false imagination, and the defects of its production, everywhere observable, can draw only contemptuous pity from a balanced mind.

As before stated, the Vedas are the result of harmonious contemplation, and the Rig Veda perhaps gives us the purest conception of the Hindu mind in its unbiased state, but the moment so-called "legislators" reared fancy on a foundation of fancy and interpreted its structure to meanings foreign to its nature, then comes the preponderance of imagination with its consequent falsity.

But not with the Vedas may we look for the dawn of religion and the germ of metempsychosis, but merely for its purer development. The ancient Aryas were a nomadic race; their wealth was in their herds of cattle and horses, and here is the prime impulse to metempsychosis: Taught to venerate and worship that from which they derived good, they could not (and, with divine justice, would not) ignore the beasts of their protection a soul in common with man.

The Vedas teem with Hindu worship of Light: an adoration of brilliancy from combustion of material form. The Hindu could destroy and in destruction create the vital power of his worship; he could beget a form that glowed with this power which must, in time, consume its frail temple. The wood he ignited, the form he created, blazed with gleaming radiance but an instant, then left a blackened and smoking ruin for absorption in the Sun of Infinitude. With this worship of Light comes the inevitable suggestion of eternal life and the fleet horse and patient cow are not considered objects too humble for the Rishis to symbolize in verse that flows beside the songs of Agni, the god of fire.

The tendency of religious sentiment to recognize the aesthetic, lent its great weight in according the Vedic mind, and made the conception of divinity in all life a possibility.

ty. Though apparent polytheism pervades the Hymns, it is proven by ingenious theory that the root words, completely lost in appellatives of unity, form but so many ways of expressing the high ideal of power with which they, of necessity, endowed the Supreme, and made their religion, as Johnson says, "not so much the worship of many deities as the recognition of Deity everywhere."

And this is pure deduction of Hindu contemplation of Vedic times. In the post Vedic ages meditation seldom looked higher than the Vedas, and was so warped by the unscrupulous to sacerdotal ends it became a prey to unbalanced faculties. This could not but lead to error and make of a just recognition of Universal Soul the folly of descending transmigration.

The speculative tendency of the Hindu mind, together with an intense Nature-love manifesting itself through senses which will not be gainsayed, has given the world a sublime conception, exalted because of the yearning to endow lower forms of life with that immortality conceded to man. This noble thought is the divine inmate of an imperfect temple, whose apparent blemishes are passed over by the Hindu with delightful uncertainty.

The edifice is defective in that it deals wholly with transmigration on a descending scale, making it the result of sin where it is the effect of virtue. The Indian, thinking the immaculate soul of man lost its identity in Brahman, could conceive of no incarnation beyond man where spirit was absorbed, until purified, from a distinct identity in Heaven. A true translation of the just thought of Universality of Soul would give us an idea of ascending transmigration: A development of spirit from the animal and plant into the man and reincarnation on the plane of humanity where life is unit for the splendid circles that bring the mortal near his God.

This thought is generous and just. Harmonizing with the tender instincts of mercy, accounting for the diversity of existence, it is the consolation of mortality, the hope of life!

A Glimpse of One Theosophist.

[The following letter was not written for publication nor with any thought it would be seen by more than one person. The writer had never seen and did not even know the name of the person to whom it was addressed. It was in reply to an appeal for strength and guidance from one whose burdens seemed heavier than she could bear alone. "Through the Gates of Gold" pass noble souls from every station and degree; all souls struggling for the victory finally attain it whether the conflict be along one path or another, whether by the theosophical, spiritualistic or any other, so that the aspiration is for the true and the good. Once the "Gate" is passed, the returning message is the same, sweet, sympathetic, strengthening, full of wisdom and grace by whatever road the responding soul has attained the goal. Amidst the noise and dust of exoteric Spiritualism and theosophy, this strong quiet voice comes ever and anon bearing its message of encouragement in the unmistakable tones of one who has conquered itself and thereby gained the kingdom of love and happiness. We cordially welcome it, let the source be what it may.—ED. JOURNAL.]

DEAR MADAM: Your favor of the 19th just came to-day. It may seem a strange suggestion for me to make, but I would not hasten to join the Theosophical Society; that you can do at any time. I would first satisfy myself fully as to what Theosophy means. I would examine carefully what conditions and relations are thus to arise. You will lose nothing by this course, and possibly be saved some disappointment. Your earnestness and sincerity are quite apparent from your letter, and there is no Theosophist, deserving the name and able to help you, who would not be more than willing to do so.

But the simple truth is, others can help you very little. It has often been said that the Theosophist is not made; he becomes. Soul-growth, self-illumination, is simply the unfolding of the God within you. It is not so much what you read, or think, but rather what you feel (not the emotional kind of feeling, but that deeper kind—soul-feeling). Your fine womanly intuitions will guide you in all this. Look to the highest and best within your soul, and quietly determine to become that. The High Priest always entered the Holy of Holies alone, and no other being ever knew what transpired between him and the Presence. What temple is so hedged about with "Holiness to the Lord" as the human body? What High Priest like the spark of Divinity that inhabits it? This thing we are in search of is all in the Bible, is in fact the key of the sacred text, but men have overshadowed it with pride and ecclesiasticism and hidden the Christ that was to have been revealed. Not on this mountain, nor in Jerusalem, nor in India, nor alone in the Theosophical Society is the real Host to be found, but in every earnest soul that subdues and aspires. Be not over anxious; wait, "be still," and the "peace that passeth understanding" will flow into your soul. Desire it earnestly, sincerely, with a desire that seizes hold of eternity, and the desire becomes yourself. Then you can say, "neither principalities, nor powers, nor things to come, nor anything can alienate me from the love of Christ," i. e., your higher self, the Christ in your own soul. You and I, and all like us, will find here the way, the truth and the life, because this is the name given us, and we can understand it. "Learn to labor and to wait." In reading, if a thing looks obscure, pass it by; it has no present message for you. Another time it will seem clear, if it contains anything you need; if not, puzzling over it only adds to the obscurity. Be fully persuaded in your own mind. Place your soul in an atmosphere of absolute freedom. If your soul accuses you of sin or transgression, don't brood over it and thus keep the accusation alive. "Let the dead past bury its dead." Here lies woman's greatest danger, her emotions betray her, and remorse damns her. Hold up your head, and, looking in the face of your ideal, say: this will I be, and say to everything that cries nay, "Get thee behind me." If you have had great sorrows, that means you have been in travail for greater joys, measure for measure, for such is the law of life. But for the deep furrows the soil would soon become parched and dry, and all the verdure disappear. Learn to be thankful even for affliction where you alone suffer.

I take the liberty of sending you some little pamphlets and of naming several works that you may not have included in your list. The above named are especially valuable, rich in truth, and especially in suggestiveness. If I can be of any service to you in any way I shall be glad. "Be of good cheer, for it is your father's good pleasure to give you the kingdom."

Sincerely yours,
Philadelphia, Feb. 25, 1888. "F. T. S."

For the Religio-Philosophical Journal.
Effects of Animal Organism on Electro-Magnetism.

I should hesitate about communicating to the JOURNAL the main facts herein detailed, were it not for two inducements; one of which is that among the subjects enumerated on the paper's heading, to which it is devoted, is that of the sciences; the other is that intelligent Spiritualists as a class are more open-minded to receive new truths and are less fearful of investigating fresh discoveries than other people. In the last few days I have made a discovery that shows a close relation between psychic or life force (animal magnetism) and the forces known as electricity and magnetism. The discovery is likely to lead to a better comprehension of the correlation of these forces, when it is further investigated and considered. More than a year ago I pointed out in an article in the JOURNAL, on magnetism as a remedial agent, that magnetism as displayed in minerals and as evolved by electricity, was not identical to animal magnetism; and deplored the fact that the two forces had been confused in the minds of many by having the same name, which fact enabled charlatans and quacks who knew nothing of these forces, to mystify and dupe their yet more ignorant subjects. It has been gratifying to me to see that the view then expressed has been sustained and substantiated by H. D. G. in his investigations of spirit telegraphy. However he has shown that there are more properties in common between mineral magnetism and psychic force, than I supposed existed, although conclusively proving that they are different forces. For example he states that animal magnetism will attract iron filings, but not exactly in the same manner that a magnet or an electric current attracts them. He further shows that the current generated or employed by Dr. Wells has inductive effects, similar to ordinary electric currents.

It is known that an electric current conveyed by a wire or any metallic conductor, has a continuous magnetic field surrounding such conductor throughout its entire length and circuit; that this magnetism is a constant accompaniment of every electrical current, and has been supposed to be an essential manifestation of any electrical current. It is by virtue of this attending magnetism that induction takes place and currents are excited in other wires near by. But for this inductive effect the operations of the ordinary telegrapher would be brought to a stand still, and the generation of dynamic electricity would be an impossibility, while electric lighting with its many advantages would not be in existence. The great detector of electric currents,—the galvanometer needle, depends for its action upon the magnetism that whirls about a wire that conveys an electric current. But I have discovered that when an animal organism is made a part of the circuit of the current that the magnetism of the current is extinguished up to a certain point, or made latent, or absorbed in some way, by what I suppose to be the vital force of the living organism; and that beyond this point the magnetism again becomes apparent. More extended comparative researches with more delicate apparatus, will no doubt show that in the case of different individuals the amount of magnetism thus made latent will vary. The same current carrying a definite amount of magnetism when passed continuously through a metallic conductor, will have a measurable quantity of its magnetism extinguished when passed through a living organism. Or the subject may be stated thus: the vital force of the individual has in some way an equivalent relation to a fixed amount of magnetism of an electric current; and when a living organism is made a part of the circuit of an electric current, the current loses an inductive effect proportional to the equivalent relation. A current may be strong enough to rack a person and yet not carry magnetism sufficient to deflect a delicate galvanometer. It may, if flowing through a continuous metallic conductor, by the power of its magnetism on an electromagnet, hold up several pounds of iron; but if in the circuit of this same current an animal organism is introduced, it will not then sustain the finest point of a cambric needle. What becomes of the magnetism? How can a human body, or I suppose any animal body, cause so large an amount of this force to disappear? The phenomenon prompts further investigation and inquiry and may open a new field for discovery and application.

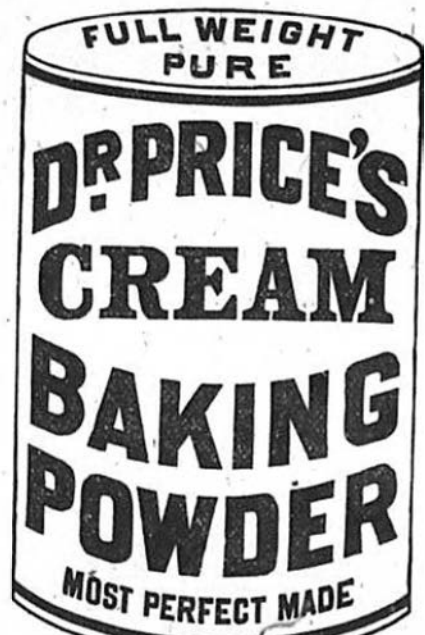
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones, movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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SPIRITUALISM A SCIENCE.

An Address Delivered by J. Clegg Wright, Before the Providence, Rhode Island, Spiritualist Association.

[Reported for the Religio-Philosophical Journal.]

MR. CHAIRMAN, LADIES AND GENTLEMEN: The subject that I propose to call your attention to this evening is, "Spiritualism A Science." This has been an age of science, and as such it stands pre-eminent above the age of superstition. There never was an age like this before. There may be better ages far than the ages which have been, and the one that now is. We all know that this age is not perfect; but it is the most perfect of any that we have had, because it is the age of science. Knowledge is the first consideration in an intellectual man's aspirations. Give me knowledge, give me experience of nature and all phenomena, that I may better understand my circumstances and my duties in relation thereto! In the study of nature, man himself stands first—the first subject for study, and the science of man is the first of sciences.

But then the question arises, what do we mean by science? We mean by science a knowledge of bodies; their qualities and their effects upon one another as found out by observation. Then science is knowledge obtained by observation. There can be no science apart from observation. It has produced all our sciences, and we have some beautiful and important sciences. Within the last eighty years they have made what I may designate a tremendous progress, because men have been observing nature with care. I mean by nature everything that is. I mean being, in which all phenomena inhere. Nature is the only and the eternal authority. It is in the study of this only and eternal authority that we come at the nature and character of the universe in which we live—man a part of that universe, and the spiritual world a part of that universe. In the study of Spiritualism scientifically, we have to conform to the duties incumbent upon an investigating observer. Our thinking and dreaming, apart from observation, mean nothing in a scientific Spiritualism, nor do our traditions and superstitions.

What is a scientific fact? A fact that can always be produced at any time and at any place when the conditions are afforded. This scientific fact does not depend upon caprice. It occurs with mechanical persistence. It does not depend upon the will of any one, but it occurs according to a habit that nature has, and this habit persists. In the investigation, then, of Spiritualism, we have to follow the rules laid down in any common work on science. We have to use our five senses first, and these five senses are the instruments by which we gain experience of things in nature, and our sensations are pictorial representations thereof. We know these things by their qualities. The things and their qualities constitute our knowledge, and our knowledge is science. It is in this sense that I wish to present Spiritualism before you to-night—as a knowledge; and I want to make some definition. I want to put the subject before you as lucidly as I possibly can, and in such a way that, in the freedom of discussing it, I shall not be understood to be attacking anybody or any parties which may have arisen in the course of the investigation of this difficult subject. I know no parties in Spiritualism; I care for no parties; I mean to express my inspiration upon the subject freely, whoever may be offended or whoever may be pleased. It is neither with the idea of offending nor with the idea of pleasing that I speak, but to give you the matter as I perceive it to-night, so that any

criticisms upon the method or methods that I may give—understand me, they are not made in any personal allusion to any party, nor to any set of opinions.

Then, in the first place, I have to define the word phenomena. I mean by phenomena "appearances"—anything that appears without any possibility of an explanation being given. When I say the phenomena of modern Spiritualism, I mean certain appearances, the cause of which cannot be traced by observation. I mean phenomena which are not correlated, which are not classified, which stand out in bold prominence defying an explanation. For example; there is the spirit rap. I say that the spirit rap is a phenomenon, because I cannot explain what a spirit rap is. Nobody can explain what a spirit rap is, because to explain what it is, is to describe how it is done; and there is not a man walking this planet to-day who can tell you how the spirit rap is made. When that can be explained, it becomes a fact capable of correlation; that is, we can see it stand in relation to cause; we can see it stand in relation to its environment; but so long as it remains as it is, the spirit rap is a phenomenon. By a fact I mean that which takes place, which can be traced to its antecedent, and is capable of being explained. For example, there is a fact—an eclipse of the moon. This can be explained. The causes of eclipses are known; the laws which regulate them are known, and the time of their occurrence can be calculated for an indefinite period to come. Then phenomena are appearances.

Then this word, phenomena, has a philosophical meaning. It is a word that has a companion, "noumena," the known, relating to the truth of the antecedent, and "phenomena" relating to that which appears. It is a word invented, or rather called into use by philosophers, to avoid the endless disputes which arose between the idealists and the sensualists. One contended that matter as we existed; another contended that matter did not exist, but that everything existed in the idea. The Christian scientist and metaphysician of to-day are a kind of resurrected idealists, broken into pieces by inconsistencies, whims, and ignorance of one kind and another.

I define matter as Mill defined it: "Matter is a persistent, continuous succession of phenomena." There is no faculty in the human soul which can have absolute certainty that matter exists; we have only pictures of what we call bodies in nature. We say matter is, but it is an assumption. We know nothing about matter apart from our sensations. We have to make an assumption, on the other side, that consciousness exists. We have no possibility of demonstrating, apart from experience, that we exist.

Well, with these definitions, we proceed to the discussion of Spiritualism as a science, and I am met right here by an objection, and it is this: "If there is a science of Spiritualism, and you say science is knowledge, what knowledge have you of spirit? Did it ever come within the domain of the five senses?" No man ever saw spirit. No man ever saw matter. He only saw a picture of matter, a photograph, his sensations! But to make Spiritualism a demonstrated science, it is necessary that we sense spirit in the same way as we sense matter; that is, to sense spirit by the sensations, in the same manner and order as we come in to contact with matter. We do not see spirit as a form; we do not see it in length, breadth and thickness. Then, in the sense in which chemistry is a science, Spiritualism, accurately speaking, is not yet a science. In those senses of the word, Spiritualism is a great study, and may be a science some day. There is no science of medicine, but it is a great and wonderful study.

Well, now we come to this affirmation, that modern Spiritualism is comprised of phenomena which occur in nature, and which can only be explained upon the hypothesis that they are produced by spirits. There is a hypothesis in chemistry—the atomic hypothesis. No chemist ever saw an atom. No scientific man ever saw a luminiferous wave. No man ever saw ether, or force, or energy, or magnetism; that which enables me to lift this glass, no man ever saw. Hence we have these words expressing entity; and we call these entities into existence, and visualize them, for the purpose of making a consistent explanation of certain manifestations and appearances which take place in nature. And when we come at these existences direct, then the supposition ceases—the hypothesis ceases to be a hypothesis and becomes a matter of fact, and the phenomena cease to be phenomena and become demonstrable facts and knowledge.

Now modern Spiritualism has certain phenomena which may be divided into orders. We have physical phenomena, by which I mean those phenomena that take place in bodies which change their relations to one another in an unaccountable manner, not known to the ordinary experience. Modern Spiritualism has the spirit rap. This is another manifestation of power in bodies. Bodies appear to be struck by an invisible something, and sound is produced—a remarkable manifestation in the light of modern science! This rap becomes a thousand times more difficult of explanation when it interprets ideas. It is expressive of intelligence. It would, of course, interest the scientist if it was only a rap, unaccompanied by intelligence; but when accompanied by intelligence, it commands the profoundest attention of the wisest men of the world. We have been accustomed to associate intelligence with the brain.

It has been said correctly, that if we could see the operations of the brain, we could see the form of the thought and sensation in the changing places of the molecules of the white and gray matter. I tell you it would be one of the most interesting scenes in the world to be able to look into man's brain, into the brain of a philosopher when he is philosophizing. It is interesting to gaze on the evolutions of an army on the battle field—wonderful motions—all being carried out with accuracy! But the evolutions which are going on in those molecules of brain matter pass beyond the domain of imagination. All action, life, movement—a brain in motion, manufacturing thought, building up ideals, formulating and systematizing sensations and ideas! Parts of the brain have occasionally been seen in a state of activity, revealing wonderful excitability in the molecules! Could we magnify an atom of brain matter to the size of an egg, what wonderful results could be seen. When we talk about intelligence existing outside of the brain, and rapping upon matter, expressing an idea, we stand face to face with a new problem in the domain of intelligent life.

Then we have a motion of bodies without any apparent impact. When a skillful billiard player strikes a ball, he knows where the ball will rebound, and at what angle it will rebound and strike the ball he wants to pocket. He knows the evolution that will be passed through by his billiard balls; and before the ball is struck he has made the motion in the molecules of his brain, because these balls move according to defined mechanical laws. When you stand upon the deck of an Atlantic steamer, inspect the mariner's compass, and you see motion. But it is not like the motion produced upon the billiard table. The motion of the magnetic needle is not like that which is produced when you kick a football. You cannot see nor feel any other body or influence acting upon the needle, and hence you have a phenomenon of motion—a body moving without an apparent cause, and to explain the phenomenon, you call into existence magnetism, and say it exists in nature. Why? Because the needle persistently points to the pole, with a slight variation.

Well, now we have in the phenomena of Spiritualism the moving of a table with and without the contact of the hands. The manifestation is best when produced in the light without the contact of human hands, and of but little account when produced in the dark. Phenomena which occur in the dark are the least important and the least significant in the science and study of modern Spiritualism. When a table is moved without contact or anything visible, floating or rising in the room, that manifestation is a phenomenon of a most important character. There is nothing in modern Spiritualism so magnificently demonstrative as that.

Well, then, is there any parallel between the motion of a mariner's compass and the motion of a table or any other article without contact? Like phenomena are produced by like causes; but these phenomena are not alike. When a table is moved without contact, it does not move in any one direction—it will move in any direction and therefore is not a motion that is produced by magnetism, like that on the needle. Unlike effects are produced by unlike causes; therefore the cause which moves the mariner's compass does not produce the floating or floating of a table without human contact. It may be in some of its features mechanical, but it is more than mechanical motion. When in the fullness of its evolution, it is an intelligent motion. The motion of the mariner's compass is a mechanical motion, without intelligence. You cannot will a change in its action, nor disturb it in any way by your thoughts, consequently another hypothesis has to be raised: that the motion of a table, intelligently affected, without the contact of hands, must be produced by a cause in itself intelligent, and capable of persisting and acting upon matter.

Then there are physical phenomena which are differentiated, but which involve the same exercise of power. The ringing of bells, the playing of instruments, the movement of particles of matter, and independent slate writing, are all involved in independent table movement. If independent table movement be a fact in nature, it becomes possible for writing to be done without the help of human hands, because that which can control a body weighing a hundred pounds can control a body that does not weigh a grain; it is the most astonishing mystery of mind in the nineteenth century.

We cannot even explain consciousness as expressed in organization. Then how can we express intelligent power as it exists in subsensible nature, acting upon the sensible? By subsensible I mean that nature out there beneath and above my sense of power. There is a greater world unseen than the world seen, and this world unseen we know by its phenomena. We know that there is a spiritual world, because there are phenomena which can only be explained by the supposition that there is one. Why, we have more ground for the demonstration of this hypothesis than the chemist has for his demonstration, or apparent demonstration, of the modes of matter in atomic combinations. We know sixty-eight elementary substances in nature to-day, we may know more to-morrow. The world existing beyond sensation is coming nearer and nearer into the objective consciousness of man. The telescope is carrying the eye into the depth of the heavens beyond where man ever went before; and the microscope is carrying him into the

minutiae of nature and her phenomena, revealing life never known before.

Again, it is affirmed with great confidence and assurance that spirits can come back to us in "materialized" form. Have we any direct knowledge upon that subject, meeting the demands of the problem? Let us see. Let us call materialization a chemical problem. Does it mean a transmutation of spirit into matter? If so, matter can be turned into spirit. If spirit can pass into matter they possess a common basis in substance. If materialization does not mean that, does it mean this: that a spirit has power over matter that it can call upon atoms to adhere to the spiritual organism and clothe it with a physical density so that the form becomes visible? or does it mean that a spirit has power to build a material body after the exact likeness of a physical body which passed away, as a mason constructs a house or a church?

Whether a spirit can make a physical body is not to be decided by history, nor scripture, but by careful scientific experiment, by men trained to investigate nature logically. We should examine this spirit body as we do a thrashing machine, which we look at in its parts. We never understand anything until we know it in its parts. We do not know "a materialized form" in its parts, hence we do not know enough about this body which appears. Better conditions of investigation are needed. Get hold of the form when it appears, and examine it. It is the duty of every scientific investigator to do so. When we have settled the point that the "form" is made, the question comes, What made it and how was it made? This is a hard question. As to whether spirits have the capacity to materialize a body, I do not affirm nor deny. The only evidence that could have the least influence in my mind would be derived from the experiments I might make upon the "form." I was not influenced to avow my belief in Spiritualism by any evidence I obtained in the séance room for materialization, but in the home circle. If materialization proves to be fraud, my belief in Spiritualism will still remain unimpaired.

The claim that a spirit can in some way act upon matter and create a body like that it once had, is a tremendous demand made upon my credulity, and in extravagance never equaled in the darkest ages by the divine miracle-workers of superstition. Before such phenomena can be believed as natural, there must be every facility for settling quibbles and just doubt.

Nature is constantly materializing forms through evolution. The whole process of nature is materialization in a sense; not, however, in the sense that matter was created from nothing. If we accept the nebular hypothesis, the elements out of which all nature is formed always existed, and forms in nature are produced by the mechanical affinity and non affinity of atoms. When a universal fire-mist pervaded space, no thinking mind was present to make a note of it, but if matter and energy were the same then as now, the process of development went on persistently after the method of to-day making to-morrow. Everything comes from its antecedent. We assume that the laws of nature have always been uniform; a law of nature is a habit that nature has of doing certain things.

Let us try to be accurate as possible. We know from experience that matter had certain habits a long way back in time, and it began to work mechanically. New conditions came when coagulation took place, and began to form bodies. Neptune was the first planet formed, supposing it to be the outermost, and the cooling process went on until the other planets were evolved. That ball of fire, the sun, took its place in the present system, and then there came a time when upon this planet such conditions of heat prevailed that life became possible, and this thermal line of life produced a gradual progression of life according to mechanical law. Life did not come a moment before. It came when there were favorable conditions, in the simplest form of cell life—a little sac—a stomach; a way back in organic nature the stomach began its wonderful career, and it put on sac to sac. It was materialization, yet only changing the relation of atoms; nothing was made, only arranging matter differently.

Evolution is going on to-day just as it did probably ten million years ago; and it went on until it made an organism that was very complex, circumstances controlling the character of the same. There was a force then, a power then; spirit, if you like, expressing itself in matter, and crying out "elbow room," "elbow room!" and the more elbow room that it could get, the more differentiated the organization became; the more favorable the circumstances, the grander the life. Land animals appeared when the conditions for land-animal life had come. They wanted conditions, elbow room; and in this elbow room it was spirit fighting the environment; organization being formed at the weakest point. A chain breaks at the weakest link, and nature is building on tissue all the time at the weakest place, i. e., where the environment is the weakest we grow. Nature works in this way, and materializes; she materializes slowly. It has taken millions of years to make man in this universe, and will you say that there is a power in the Spirit-world that can make a man in two minutes, and then unmake him? Now, when nature makes a man's body, it remains, yet it can be destroyed. It takes nature time to dematerialize, and when nature dematerializes anything, it makes something else. Now catch your spirit and speak to it, hold it

thoroughly examine it, and see the result.

Let us suppose that materialization is true and just what it is claimed. If true, it would be a manifestation of a power superior to that which is exercised by mortals. There is not a man living to-day who can materialize anything by his will power. He has to use his hands and tools to do anything. He can't make two atoms come together, nor make a simple cell by his will power, nor a bone, nor a rib. The Spirit-world is made up of those who once lived on earth—men in whom we are interested; and if over there they have power like that, they lose their identity. Add a power to the human soul, and you change its identity. If I take materialization as a fact, Spiritualism is not true when it teaches conscious identity. We maintain that there is a spiritual world, because we come into contact with beings possessing human powers and consciousness, which retain their identity. Add a faculty to that consciousness and you destroy its identity. If materialization be true, it must be on this hypothesis, and on no other, that spirits can create bodies by conscious will. It must be that in spirit nature the soul has a new capacity for acting upon matter, and for carrying out its volitions on matter a new power; and that hypothesis disposes of the identity of consciousness at once, and there is no proof that such intelligence is the soul of a mortal.

Then there is another hypothesis. It may be that there is an atmosphere in spirit nature surrounding and conditioning the spirit, that gives it extraordinary and unknown facilities for these manifestations. If so, then the problem arises, where is that power in ordinary nature in its ordinary operations, and how does it affect ordinary phenomena? We have no phenomena in ordinary nature before our eyes indicating the existence of such a thing upon which spirit can play in that way.

Again in Spiritualism we have psychic or mental phenomena which are wonderfully interesting. We call those who are capable of being acted upon by spirits, mediums, and they possess a very susceptible temperament, which can be acted upon by the subsensible world. A medium's objective faculties are impressed with those mind forces that are around, and sensations come in various ways by suggestion, through a faculty which the human mind possesses, called "pre-perception." This is the term employed by Lewes, and means that the mind has a faculty in a rudimentary state which comes at perceptions which are produced by causes out of the direct presence of sensational bodies. Mediumship embodies a large development of that faculty. Clairvoyance is another and more ample manifestation of it, also direct seeing, clairaudience, direct hearing of ideas which exist in our sphere, but not in our mind, but which come to it through this faculty of perception. By intuition and pre-perception I mean the same thing. It is a feeble power in the strongest mediums, and to obtain the best results they have to be put by their spirit controls into an abnormal condition; they can exalt the activity of their intellectual faculties, and bring wonderful results therefrom; that is inspiration. Poetic inspiration is of this kind. "Paradise Lost" shows great power of inspiration; so do the great creations of Shakespeare's genius.

Some will object to calling that inspiration which flows from the intense action and exaltation of the intellect and imagination. Much that passes in the world of thought for spirit power is nothing but that. Abnormal inspiration has never equaled the master work of the greatest minds. Art, literature and science have won their great achievements without any marked abnormal help. Some of the best works of art are the result of earnest, constant toil. Every great thing accomplished is not done by the aid of the Spirit-world. Sometimes there are unusual manifestations of ability exhibited by the young and uncultivated; then, with our present state of knowledge, we say that they have help from the Spirit-world. The best known writers and speakers of to-day, lay no claim to spiritual help.

Are we justified in claiming that all the talent which men have ever shown emanated from the Spirit-world? It may, but we have no direct evidence upon the subject. There must be a place for man's originality; he must be endowed with some powers which do not belong to spirit life. When we know more of the mental constitution and working of the mind, we shall be better able to decide these problems. We need more evidence here as well as in the materializing science. No doubt all men possess some capacity for receiving impressions from spirits, but to what extent can only be known by experiment. Spiritualism has a strong support in those manifestations which are produced by the means of abnormal mental action, for often there come matters of fact in another's life and experience which could only come from the Spirit-world. It must be conceded that some of the greatest inventions of this age appear as if they were derived from spirit life—some of them stand out so clear as creations of originality. See what has been done in chemistry and electrical science during the last few years; no doubt some of the credit belongs to the men themselves, but there is something there which must be ascribed to the action of spirits.

Learning is not destructive of mediumship. The more we know the better we can help the spirit. When we are ignorant, they are shackled by it. They will show all our imperfections. The days in which ignorant

Continued on Eighth Page.

ANIMAL MAGNETISM.*

This work, "Animal Magnetism," issued by D. Appleton & Co. is an important one. It gives the best modern thought on a subject which has interested the people to a great extent since the time of Mesmer. The work was written in the environments of the Salpêtrière, France. The descriptions therein given not only apply to facts observed in that hospital, but the author's personal observations were made in accordance with the method inaugurated by M. Charcot, the chief of the School of the Salpêtrière; that is, in accordance with the experimental method which is illustrated by clinical science. While relying on the observations of spontaneous facts, they have strengthened these facts by experiments. The subjects treated are as follows:

1. Animal Magnetism in its beginnings—Mesmer and Puysegur.
2. History of Animal Magnetism—the Academic Period.
3. History of Animal Magnetism.—Braid: Hypnotism—Grimes, Azam, Durand de Gros, Demarquay, and Girard, Teulon, Liebaux, Ch. Richet, Charcot, and P. Richet.
4. The Modes of producing Hypnosis.
5. Symptoms of Hypnosis.
6. The Hypnotic State.
7. Imperfect forms of Hypnosis.
8. General Study of Suggestion.
9. Hallucinations.
10. Suggestions of Movements and of Acts.
11. Paralysis by Suggestion: Anesthesia.
12. Paralysis by Suggestion: Motor Paralysis.
13. The Application of Hypnotism to Therapeutics and Education.
14. Hypnotism and Responsibility.

In regard to the Hypnotic States, the authors say:

"The different phenomena presented by the symptoms of hypnotism may either exist separately or occur associated in a certain order. Charcot and his pupils have observed that in hysterical subjects these symptoms tend to fall into three distinct groups. We think it well to give here a summary of Charcot's nosographic essay.

"Attempt to make a nosographic distinction of the different nervous states known under the name of Hypnotism.

"The numerous and varied phenomena which are observed in hypnotic subjects do not occur in one and the same nervous state. In reality, hypnotism clinically represents a natural group, including a series of nervous states, differing from each other, and each distinguished by peculiar symptoms. We ought, therefore, to follow the example of nosographers in endeavoring to make a clear definition of these different nervous states, according to their generic characters, before entering on the closer study of the phenomena presented by each of them. It is owing to not having begun by defining the special state of the subject under observation that observers so often misunderstand and contradict one another without sufficient cause.

"These different states which, taken as a whole, include all the symptoms of hypnotism, may be referred to three fundamental types: 1st, the cataleptic state; 2nd, the lethargic state; and 3rd, the state of artificial somnambulism. Each of these states, including moreover a certain number of secondary forms, and leaving room for mixed states, may be displayed suddenly, originally, and separately. They may also, in the course of a single observation, and in one subject, be produced in succession, in varying order, at the will of the observer, by the employment of certain methods. In this latter case, the different states mentioned above may be said to represent the phases or periods of a single process.

"Setting aside the variations, the imperfect forms, and the mixed states, we do not propose in this account to do more than indicate briefly the general features of these three fundamental states, which may be said to dominate the complex history of the symptoms of hypnotism.

"1. The Cataleptic State.—This may be produced: (a) primarily, under the influence of an intense and unexpected noise, of a bright light presented to the gaze, or, again, in some subjects, by the more or less prolonged fixing of the eyes on a given object; (b) consecutively to the lethargic state, when the eyes, which up to that moment had been closed, are exposed to the light by raising the eyelids. The subject thus rendered cataleptic is motionless and, as it were, fascinated. The eyes are open, the gaze is fixed, the eyelids do not quiver, the tears soon gather and flow down the cheeks. Often there is anesthesia of the conjunctiva, and even of the cornea. The limbs and all parts of the body may retain the position in which they are placed for a considerable period, even when the attitude is one which it is difficult to maintain. The limbs appear to be extremely light when raised or displaced, and there is no *flexibilitas cerea*, nor yet what is termed the stiffness of a lay figure. The tendon reflex disappears. Neuro-muscular hyperexcitability is absent. There is complete insensibility to pain, but some senses retain their activity, at any rate in part—the muscle sense, and those of sight and hearing. This continuance of sensorial activity often enables the experimenter to influence the cataleptic subject in various ways, and to develop in him by means of suggestion automatic impulses, and also to produce hallucinations. When this is the case, the fixed attitudes artificially impressed on the limbs, or, in a more general way, on different parts of the body, give place to more or less complex movements, perfectly coordinated and in agreement with the nature of the hallucinations and of the impulses which have been produced. If left to himself, the subject soon falls back into the state in which he was placed at the moment when he was influenced by the suggestion.

"2. The Lethargic State.—This is displayed: (a) primarily, under the influence of a fixed gaze at some object placed within a certain distance of the eyes; (b) in succession to the cataleptic state, simply by closing the eyelids, or by leading the subject into a perfectly dark place.

"At the moment when he falls into the lethargic state, the subject often emits a peculiar sound from the larynx, and at the same time a little foam gathers on the lips. He then becomes flaccid, as if plunged in deep sleep; there is complete insensibility to pain in the skin, and in the mucous membrane in proximity with it. The organs of the senses sometimes, however, retain a certain amount of activity; but the various attempts which may be made to affect the subject by means of suggestion or intimidation are generally fruitless. The limbs are relaxed, flaccid, and pendulous, and when raised they fall back again as soon as they are left to themselves. The pupils are, on the other hand, contracted; the eyes are closed or half closed, and an almost incessant quivering of the eyelids may

usually be observed. There is an exaggeration of the tendon reflex; neuro-muscular hyperexcitability is always present, although it varies in intensity. It may be general, extending to all the muscles of the animal system, the face, the trunk, and the limbs; and it may also be partial, only present, for instance, in the upper limbs, and not in the face. This phenomenon is displayed when mechanical excitement is applied to a nerve-trunk by means of pressure with a rod or quill; this causes the muscles supplied by this nerve to contract.

"The muscles themselves may be directly excited in the same way; somewhat intense and prolonged excitement of the muscles of the limbs, trunk, and neck produces contraction of the muscles in question; on the face, however, the contractions are transitory, and do not become established in a state of permanent contraction. Contraction may also be produced in the limbs by means of repeated percussion of the tendons. These contractions, whether produced by excitement of the nerves or muscles, or by percussion of the tendons, are rapidly relaxed by exciting the antagonistic muscles. As it has already been said, the cataleptic state can be instantaneously developed in a subject plunged in lethargy, if while in a light room the upper eyelids are raised so as to expose the eyes.

"3. The State of Artificial Somnambulism.—This state may, in some subjects, be immediately produced by fixity of gaze, and also in other ways which it is not now necessary to enumerate. It may be produced at will in subjects who have first been thrown into a state of lethargy or catalepsy, by exerting a simple pressure on the scalp, or by a slight friction. This state seems to correspond with what has been termed the magnetized sleep.

"It is difficult to analyze the very complex phenomena which are presented under this form. In the researches made at the Salpêtrière, many of them have been provisionally set aside. The chief aim has been to define, as far as possible, the characteristics which distinguish somnambulism from the lethargic and cataleptic states, and to demonstrate the relations which exist between it and the two latter states.

"The eyes are closed or half-closed; the eyelids generally quiver; when left to himself the subject seems to be asleep, but even in this case the limbs are not in such a pronounced state of relaxation as when we have to do with lethargy. Neuro-muscular hyperexcitability, as it has been defined above, does not exist; in other words, excitement of the nerves or of the muscles themselves, and percussion of the tendons, do not produce contraction. On the other hand, various methods, among others, passing the hand lightly and repeatedly over the surface of a limb (mesmeric passes), or, again, breathing gently on the skin, cause the limb to become rigid, but in a way which differs from the contraction due to muscular hyperexcitability, since it cannot, like the latter, be relaxed by mechanical excitement of the antagonistic muscles; it also differs from cataleptic immobility in the resistance encountered in the region of the joints, when the attempt is made to give a change of attitude to the stiffened limb. To distinguish this state from cataleptic immobility, strictly so called, it is proposed to distinguish the rigidity peculiar to the somnambulist state by the name of cataleptoid rigidity; it might also be called pseudo-cataleptic.

"The skin is insensible to pain, but this is combined with hyperesthesia of some forms of cutaneous sensibility, of the muscular sense, and of the special senses of sight, hearing, and smell. It is generally easy, by the employment of commands or suggestion, to induce the subject to perform very complex automatic actions. We may then observe what is strictly called artificial somnambulism.

"In the case of a subject in a state of somnambulism, a slight pressure on the cornea, made by applying the fingers to the eyelids, will change that state into a lethargy accompanied by neuro-muscular hyperexcitability; if, on the other hand, the eyes are kept open in a light room by raising their lids, the cataleptic state is not produced.

"We ought to add that this description is made from nature, and that the Salpêtrière nearly always furnishes patients in whom it is easy to observe these three states, with all their characteristics. In order to observe these states in a new subject, the conditions laid down by the Salpêtrière school must be observed. These two conditions have been already noted by us: (1) The experiment must be tried on the same kind of subject, that is, on one affected by epileptic hysteria; (2) the same mode of operation must be used, that is, by the simplest processes—by fixity of gaze, pressure on the scalp, the electric spark, etc. Any change effected in one of these two conditions alters the experiment and consequently modifies its results.

"It must be admitted that even in the case of subjects affected by epileptic hysteria, results differing from those of Charcot will be obtained if the patients are subjected to a different mode of operation; if, in other words, they do not receive the same hypnotic education.

"We have often been struck by this fact in the course of our researches, and it has appeared the more significant to us, since our experiments have been made on subjects resembling those who served to establish the theory of the three states. We give some examples. It is not, as might be supposed, a necessary symptom of catalepsy that the eyes should be open. We have observed that if hemi-catalepsy and hemi-lethargy are produced, and these hemi-states are then transferred, half of the body becomes cataleptic, although the eye belonging to that half remains shut. Catalepsy with closed eyes may, therefore, exist in profound hypnotism. So, again, it is possible to throw the same subjects into a deep lethargy, in which no trace of neuro-muscular hyperexcitability remains. We have ascertained that when a magnet is brought near to the arm of a subject in a natural sleep, or to the scalp of a subject in the lethargic state, a new state is produced which has nothing in common with the lethargy described above except the relaxed state of the muscles; mechanical excitement of the nerves, muscles, and tendons, and pressure on the hypoglenic or hysterogenic zones, produce absolutely no effect. No change occurs when the eyes are forced open, the breath is imperceptible, and there is complete insensibility; it is, in fact, the image of death. Pitres had the opportunity of observing a case of equally profound lethargy in a patient who was subject to spontaneous attacks of sleep. When one of these attacks came on while he was in lethargy, accompanied by hyperexcitability, this phase of hypnotism became more profound, and all muscular reaction disappeared. Finally, as we have already remarked, neuro-muscular hyperexcitability is not a symptom peculiar to lethargy; in cases of profound hypnotism, contractions may be produced in the waking state, corresponding in all respects to those of lethargy.

"These facts only prove that the general symptoms of profound hypnotism may be incomplete or modified, and this is also the case with all other morbid symptoms.

"The number of states or periods may also vary in the case of each subject. Speaking generally, there are three states—lethargy, catalepsy, and somnambulism; but this number is not fixed. Dumontpallier and his pupils demonstrated some time ago, and any one may verify the fact for himself, that there are transitional stages between each of these periods, really mixed states, which the experimenter may make permanent by the employment of appropriate means. In this way from six to nine new states may be created, or even a greater number. It is probable that the invention of new experimental processes, subjecting hypnotic patients to fresh modes of excitement, would lead to the production of entirely new manifestations, differing from those which have been described up to this time. In fact, hypnotism is not a spontaneous neurosis, but an experimental nervous state, of which the symptoms may vary with the processes which give rise to it, while, however, still falling within the limits of the general physiology of the nervous system.

"We should misunderstand Charcot's description if we regard it as a systematic work. The only object of the description was to represent hypnotism in all its forms and details. It must not be forgotten that at the time it was made, he wished to establish the real existence of a certain number of hypnotic phenomena, and to demonstrate the existence of an experimental nervous state by such strongly marked characters as to be obvious to every one. Charcot selected subjects in whom these characters were displayed in an exaggerated form which left no room for doubt. This method was perfectly successful, since even those who were unwilling to accept profound hypnotism, were led to study its less developed forms.

"The theory of the three states, therefore, only includes one part of the truth, but it is a part which opened the way to all the researches subsequently made upon the question, and even now profound hypnotism is the only state in which we find such objective characters as to limit the field of discussion. It is the object of the Salpêtrière school, not so much to give a definitive description, as to show that hypnotism may be described in accordance with the most improved processes of clinical science and experimental physiology, and that the science can only be constituted by means of the characters determined by this mode of study. As long as patients affected by acute hysteria exist, most of the results obtained by the Salpêtrière school may be verified.

"The history of profound hypnotism serves as an invaluable guide in threading our way through the confused mass of observations which are not included in this form of neurosis."

The work throughout is valuable, and should be carefully studied by those who wish to become familiar with the subjects on which it treats.

THE MYSTIC SCARF.

A Strange Vision that Seemed to Emanate Therefrom.

EMILY THURSTON.

It was simply a scarf of black Spanish lace, evidently not very new, for the dainty damon up here and there showed that it had been in use for some time.

In the old part of New Orleans, called "The French Quarter," with its narrow streets and balconied houses with overhanging roofs, and windows with heavy wooden shutters, which are seldom open, and which impress the stranger with the feeling that something mysterious is going on behind them, stands the French Opera House, in which the beautiful balls are given by the "Mystic Krew" during the festivities of Mardi Gras. To one seeing them for the first time, they are like fairy land. The gorgeous costumes of "The Krew" on masque, and the elegant toilets of the ladies, les belles creoles, and their fairer sisters from the "American Quarter," make a picture never to be forgotten. In no other city in the United States are such balls ever seen, and in fact, in no other city would they have any meaning, but with the French population there, it is their yearly festival, and nothing else is talked of for months before, and when the time comes they give themselves up to the fullest enjoyment of their Mardi Gras festivities, of which the aforesaid balls are the chief feature.

Some creole families would live on rice and gumbo for months, in order that the daughter might have a satin dress to wear at the balls of the "Mystic Krew," and what matters it if the satin is not always the richest, or the lace finishing the neck the oldest and finest, although there is almost always a bit of rare old lace somewhere about the dress that was worn by the mother or aunt "long before the war,"—the eyes of the young girl are just as bright and her cheeks just as rosy with the flush of true enjoyment as if she were dressed in cloth of gold.

In 18—, it was my good fortune to be present at one of these balls. In the box next to mine was a party of creole girls, bright, beautiful, and belles evidently, for they did not remain near me long before they were selected by some of "The Krew" as partners in the dance, and others took their place in the box, only to be called, however, as they had been to the dance on the floor below; then others came, and others, so that there was always a new party in the box. Sometimes the chaperons, mothers or aunts, would select this particular box, as the one from which they could best watch their charges, and thought, no doubt, as they looked upon the dancers below them of the time, years ago, when they had come to the same place, to their first ball, and wore their first train.

Being so engrossed with the beauty and newness of it all, to me, "I took no note of time" until I was finally brought to myself by being asked by my escort if I was aware that our carriage had been waiting just one hour. I hurriedly gathered my wraps from the chair on which they lay, and made my way through the dense crowd, to the foyer, and there unfolding my cloak, in it I found a scarf of black lace which was not mine, but which probably belonged to some one of the numerous occupants of the aforesaid box, from which it had fallen onto the chair where my cloak lay. Knowing it would be impossible to find the owner, and as it was not very valuable I made up my mind to keep it as a souvenir: that is how it came into my possession.

The following summer I spent in the quaint old town of C—. Among my friends there was a lady whose ancestors were Italians, and from whom she inherited many of the characteristics of that race. Being a person of a highly sensitive nature, and of the strongest prejudices, some of her acquaint-

ances called her eccentric, and perhaps she was. Who of us are not? To me somehow there was always the glamour of romance about her, and she had a strong attraction for the sentimental side of my nature.

Her home was beautiful in its quaintness. It was also different from other places. The house was old-fashioned, and everything about it had a foreign air. When once inside the yard, which was enclosed by a high fence, you seemed to be completely shut in from the every-day world. There was always an odor of jasmine in the air, and the sky was always bluer there than anywhere else. I would lie in the hammock under the trees and watch the gossamer-like clouds on summer afternoons—my afternoons in Italy I always called them; there were quaint old arbors here and there, with clematis and honeysuckles overgrown, and a moss-covered well in one corner of the yard, that was always my delight to sketch.

I had often talked to my friend of my stay in New Orleans, the Mardi Gras balls, etc., and had told her of how I had found the scarf, but she had never seen it.

One afternoon I had taken tea with her under the trees, after which we went together to the home of a friend to spend the evening. On our way there, after we had gone some distance, she discovered she had forgotten the light nubia she usually wore on her head in the summer evenings; but as we had gone some distance, and would have to pass my home, I told her not to go back for it; that I would go to my room, which would take only a moment, and get something for her to wear. I did, and as it happened I brought her a black lace scarf. Nothing, however, was said about its being the scarf, and she wore it. I did not see her for three days afterwards.

When I went to her home on the afternoon of the third day she met me in the hall, greatly excited, and putting her hands on my shoulders, as she usually did in greeting me, she said: "Did something tell you that I wanted to see you?" "No, nothing but my own inclination to see you has brought me here," I replied laughing; but I saw in a moment that she was in no humor to be laughed at, but with trembling voice she said as she led me into the parlor: "The strangest thing has happened to me, and I have been wishing for you all day that I might tell it you. The night I left you after spending the evening with our friends, I came home, and as it was late, I found my husband already in bed and asleep. I took off my shawl and your scarf (here she shuddered) and hung them on the hat rack there in the hall, which you know stands against my bedroom door; the door is always kept closed and the head of my bed stands against it. Opposite my bed is a window that I always have open, for I love to have the moonlight come in to my room. Knowing it was late I hurriedly retired. Being a good sleeper usually, I was surprised and annoyed to find myself unable to sleep. I tossed about for sometime when finally I grew more quiet and was soon in that half-conscious state which usually precedes sleep when something whispered in my ear. 'The scarf! The scarf!' The words were so distinct that I was wide awake in an instant and thought it could not be possible that I had really heard the words, but what could be meant by the word 'scarf' I could not imagine, and strange as it may seem, I did not once think of the scarf I had worn which belonged to you. I soon became quiet, however, thinking I had probably been asleep and dreaming, when again the voice whispered, 'The scarf! The scarf!' I immediately sat up, right now thoroughly aroused, of that I am positive, and considerably frightened, too. I assure you, and looking toward the window, framed there as a picture, this is what I saw: The scene was tropical (the moon shone brightly and I could see distinctly) palm trees here and there, orange trees on which still hung the fruit. I saw a balcony near which grew a tree. On the balcony stood a young girl dressed in a loose white robe, with her long black hair falling over her shoulders. She stood in the moonlight with her face turned toward me so that I could distinctly see her features. In the tree I could see the figure of a man. I saw him bend forward and take the hand of the girl and carry it to his lips. With the other hand the girl made an upward motion. I saw the flash of a dagger in the moonlight, and the man fell from the tree. Then the picture vanished. The palm and orange trees disappeared and my own familiar elms and maples were again in their places."

"And was that all?" I asked, speaking for the first time, for I confess I had sat with the cold chills chasing up and down my back while she was telling me this, but like a child on hearing a ghost story, although frightened I wanted more of it.

"That was all I saw that night," she said. "And wasn't it enough?" I thought it was, and more than I would have cared to see, "but," she continued, "the next morning when I told my husband what I had seen he only laughed, and said I had been dreaming. All this time I had never thought of the scarf. I thought of the 'vision' a great many times during the day and when at night I felt a little nervous on retiring, but soon went to sleep and slept soundly all night. The next day, I went to the rack in the hall, and saw the scarf hanging there. I took it in my hand and said to myself, 'I must return this to-day,' but still it did not seem to me that there could be any connection between that piece of black lace, and the vision I had had. I hung it back on the rack and it passed out of my mind, so it was not returned to you that afternoon. That night I could not sleep, heard the same voice whisper the same words, 'The scarf! The scarf!' I saw the same picture again, of the palm and orange trees, the balcony, and the tragedy enacted there."

"How do you account for it?" I asked.

"I can account for it," she replied, "only in this way, that the scarf has caused me to see twice the same picture, and that the person to whom the scarf had belonged has a history. What that history is we will never know more than was revealed to me in the vision." This is a true story, occurring just as I give it.

Can it be possible that such a thing could be, as an event in one's life being revealed or conveyed to another person of a sensitive nature, by an article of dress belonging to, and having been worn by, a person in whose life some such event had occurred? It would seem so, for—in this case, the seeing the vision the second time was evidently caused by handling the piece of lace, as the first was caused by wearing it upon the head. It is a question for the psychologists to explain.

The piece of lace is still in my possession, and I always call it "The Mystic Scarf."

—Richmond, Va.

A true man never frets about his place in the world, but just sides into it by the gravitation of his nature, and swings there as easily as a star.—Chapin.

Our Teachers and Their Teaching.

J. J. MORSE.

The teachings associated with modern Spiritualism are derived from two sources. First, those presented from the spirit side by the spirits. Second, those evolved by normal writers and speakers. The first class of teachings are divisible into two distinct groups, demonstrative and didactic. The first group mainly concerning the demonstrations of spirit return through phenomenal facts and illustrations. The second group comprising, generally the teachings the spirits present through any and all forms of phenomenal expression. The second class of teachings are also divisible into two groups, which, for convenience, may be designated the *a posteriori* and *a priori* forms.

Our teachers and teachings, then, are partly mortal and partly spiritual. If an inquiry is made into their relative merits, what is likely to be the result? Let us see.

It is commonly said that the teachings from the spirit side are so various, contradictory and antagonistic that little or no reliance can be placed upon them. Is this so in fact, or only so in seeming? Tried by the standard erected above, the contradictoriness is very much less than supposed. Where there is no question as to the reality of the communications all the statements of the spirits substantially agree upon matters of actual experience, making allowance for the differences of development and expressions upon the part of the communicating spirits, and their ability to present their statements through the mental powers of the media they control. For instance, in the demonstrative group the teachings are virtually a unit as to the continuity of the consciousness, personality, and individuality of every spirit. We are thus assured of the continuance of the fundamental facts of personal existence. The spirits have always taught the above.

In the didactic group the same unanimity is not discernible. Why? Because of, it would seem, the simple reason that the difference and distinction between fact and opinion is still ignored by many post mortem men and women, certainly among a large number who communicate with us. We in this world all agree that we exist here, but how many and various are the opinions as to the why thereof? While, again, in spite of difference of teaching, arising from varying opinions, the spirits, generally, assert their life is a natural and real existence, which, if true, does not admit that there is any inversion or perversion of naturalness or reality as we understand such things. Wherever spirit teachings subvert natural law there is an opinion expressed, instead of a statement of fact. No law of spirit life contradicts a law of material life, will yet be recognized as a truth. There has arisen among our "teachings" several well defined, but variant, systems which are alleged to be derived from the spirits. Two, if not three, of these systems are the most deadly and insidious enemies that have ever found entrance into our ranks. I refer to Re-incarnation, Theosophy, and so-called "Christian" (?) science (?). France is responsible for one, the United States for the other two. They are each alleged to belong to the "Higher" Spiritualism. Truly the very opposite is the case. Neither of them were ever taught by spirits until they were first set in motion by Kardec, Blavatsky, and Eddy.

The folly, wickedness and spiritual demoralization wrought and taught by Re-incarnationists' teachings can never be fully estimated. It is subversion of every element of rational Spiritualism as originally presented at the spirit circles of the United States and England,—its latter forms are a rank violation of sense, affection, reason and nature too absurdly demoralizing to have originated "over there."

Theosophy, with its "shells," "astral" bodies, septenoidal humanity, and reshaped Brahmanism, is even worse, for in its result it is but the fixing of the stone of Hindoo mystic-superstition about our necks, while in its phenomenal side, asserting that mediumship is a delusion and a lie, that there are no spirits except "shells" and "elementaries," and that all our phenomena are but the results of our own magic, it is a direct assault upon the very foundations of our fortress. The time will surely come when all this talk about "elementaries," "occult circles," secret brotherhoods, magic—artistic or crude—and spirits of the air, earth, flame and water, will only excite a derisive smile. To-day all those who are engaged in foisting such stuff upon us are directly responsible for the evil that will surely arise.

As to "Christian" Science, with its faith cures, its prayers, its private formulas, its empirical assertions, and its ostentatious familiarity with Deity, it is not only a danger to our cause but it is a menace to the health and sanity of the community at large. It has never done more than the mesmeric practitioner or healing medium. It exhibits nothing that cannot be found in Spiritualism, but it does use every means to bolster up a theology that our simplest facts and teachings are unqualifiedly opposed to. Three greater enemies to our cause do not exist to-day. Fraudulent mediumship, bad as it is, is not so internally destructive of our cause.

I am told that it is our duty to accept all our spirit teachers offer as being above our criticism. Who believes in Spears' manikin to-day; or in the doctrine asserting some spirits died off at death like unripe fruits; in the twelve houses at Anaheim, and a dozen other things it is said the spirits taught in years past? Our mortal teachers are in the main the causes of the many errors that have crept in among us—from such we have first had, not only the teachings mentioned above, but many others, which going forth have psychologized the sensitives upon our rostrum, who, unconsciously in many cases, and willfully in some cases, have fathered them upon the spirits, thus giving the error a spiritual endorsement. Christian, Theosophic, Re-incarnation, Occultist, Kabbalist, and such like forms of Spiritualism, are of the earth earthy. Try such teachers and teachings in the light of knowledge and experience, and whether they be mortal or spiritual, let them stand or fall by the result.

Man's nature is the foundation of his needs. The more we understand that nature the easier will it be to check the teachings of the foolish and fanatic. It is in the comingling of the highest mortal knowledge with the best spirit teachings that we can obtain, that our safety will be found. Each class of teaching is needful, each group therein serves its purpose, but we must learn to carefully discriminate between fact and opinion in statements made to us from either source—natural or spiritual. Failing this our cause will be strangled in the grip of the wily serpents of oriental superstitions, or crushed to earth under the load of occidental ecclesiasticism, or, maybe, find itself demolished from a rottenness arising from in-

*The International Scientific Series. Animal Magnetism. By Alfred Binet and Charles Féré, assistant physician at the Salpêtrière. New York: D. Appleton & Co. 1888. Price, \$1.50. For sale at the Religio-Philosophical Journal Office.

ternal decay, caused by our lack of effort to maintain a healthy circulation of thought and criticism among ourselves. Let us give no quarter to foes without or within. With reason for our guide and the right of criticism reserved, we may oust the thieves who would gain a foothold among us only to steal our treasures for their own base ends. From this "good lord deliver us."

San Francisco, Cal.

Woman's Conference.

LYDIA R. CHASE, LEADER.
2139 BEEK PLACE, PHILADELPHIA, PENN.

LIGHTS AND SHADOWS.

The gloomiest day hath gleams of light,
The darkest wave hath bright foam near it;
And twilight through the cloudiest night
Some solitary star to cheer it.

The gloomiest soul is not all gloom
The saddest hour is not all sadness;
And sweetly o'er the darkest doom
There shines a sun-bright beam of gladness.

Despair is never quite despair,
Nor life nor death the future closes;
And round the shadowy brow of care
Will hope and fancy twice their roses.

—Mrs. Hemans.

Two Cashiers.

Although the conference is designed to consider matters of graver importance to woman than those of personal or even of home decoration; subjects that are dwelt upon so largely by many writers for the papers and magazines of the day as almost to exhaust them; yet its readers may be not only interested, but benefited, by a description of the daily lives of two young ladies who occupy the position of cashier in each of two respective business places in the Quaker City, and by a description of the little home they have made for themselves as a resting place during the too few hours of respite from the tedium of the cash box.

Imagine two well educated and refined girls, as bright as newly coined dollars, sitting all day long and sometimes until late in the evening, in a box just large enough to hold them; taking "cash" and counting checks; the monotony of such work only broken by a chance word with a customer, now and then, and the advent of the three meals served to, and eaten by them, in their boxes.

For this service these young women receive eight dollars per week each, and to have a little home to repair to when the weary day is over, they have united their means in the rental of two rooms which they have furnished for themselves as a bed room and a sitting room. This last is deserving of special mention because, though not original in all its belongings, it shows what a little money will do when expended with good judgment and refined taste. Of course they have little time for reflection, certainly none for designing, so they lay no claim to much originality in the decorations of their really exquisite tent boudoir, which cost for its draperies, rugs, lounge coverings, table, lamp, and a few little "odds and ends," the modest sum of sixteen dollars.

The room is pale green, white and gold, with a dash of red here and there to give it warmth and color. Imagine one hundred and sixty yards of very pale green chevre cloth covering all the walls, sides and overhead, and gathered in the centre of the ceiling under a big red Japanese parasol, from which the hanging lamp seems to depend; then radiating in folds to the outer edges of the ceiling, being held in places by bright colored fans. These draperies cover the window in such a way that being caught back on each side in the centre, the light is revealed in diamond shape, and in one corner a common mirror is so draped as to appear much finer and larger than it is in reality.

The hangings are adjusted with such care and taste that the doors are covered without any obstruction to their opening and shutting, yet the whole has an easy and careless grace that was the result of the valuable assistance of a male friend; for these young women are evidently converts to the doctrine of co-operation.

The floor of this little sitting room—probably not more than twelve feet square—is stained with equal parts of linseed oil and turpentine to which a few cents' worth of burnt umber added the necessary coloring. Two rugs of Italian goat, probably two and one-half feet wide by five feet long, constitute the only carpetings.

One of these young ladies has inherited some quite antiquated pieces of furniture from her great-grandmother, the relics of old revolutionary days. A rocking chair, a screen of wicker and wood, and an old kitchen chair, were utilized, and another male friend whom we will call H. B., lent his hand and skill at the brush to paint and decorate them in white and gold. To the stiff wooden chair posts he added the rounded grace of a gilded English walnut, and between the cross-pieces of the back a gilded rope run zigzag, completed the metamorphosis. A little table purchased "in the white" for \$1.25, was painted and gilded to correspond with its fellows, and added to these a comfortable lounge covered with some soft fleecy red stuff fastened around its edges with heavy cords of red and white; a hassock; a shelf above which a picture of the Barefoot Boy looks out from its gilded frame; a Japanese panel in a corner; a fairy lamp, and a few little bits of feminine nonsense, and the whole is complete; a fitting resting place for two bright, pure young souls like these notable cashiers; for the outer decoration of their persons for they dress fashionably, nor even of their home, does not occupy their thought to the exclusion of kind and charitable words and deeds.

The establishments at which they "take cash," each employs a little errand boy whose life is not "one long summer day," by any means, as he must go out and carry his burdens in all weathers. One of these little lads whose name is Freddie, is the child of a widow who is employed as a servant in a large boarding house where thirty people are fed and lodged, and for whose faithful service, from early morning until after the supper work is done, she receives her board and Freddie's; so he must work to clothe the two. His wages, \$2.50 per week, are not a very ample fund from which to comfortably clothe two human bodies, but it must be made to answer this need. When the winds begin to blow so cold that Freddie's ears looked red and rough, his thoughtful "Miss Mary"—the kind-hearted cashier—bought him a Jersey cap with big, warm earflaps; and when the rains came on, a pair of rubber boots to cover his worn shoes and keep his feet dry and warm; and his employer supplemented these with a rubber overcoat; so supplied with these, Freddie was a comfortable and grateful boy indeed. The kindness did not stop here, but spread to the other establishment, and Tom received a pair of boots and a coat too; and one evening late, "Miss Mary" took Freddie to see the minarets—"just to see his big eyes shine," she said, but really to make a bright spot in a young life of "all work and no play."

Blessings on these two warm-hearted cashier girls, whose employers need have no fear will see with their cash to Canada; but whose simple and earnest lives furnish a beautiful illustration of the words spoken of old—"It is more blessed to give than receive."

A Model Woman.

One of the most remarkable women of the age is Mrs. Azuba Freeman Rider of Orrington, Me. She was born in Massachusetts in 1784, and has lived in Orrington ninety-nine years. When she was sixteen years of age she was one of the sixteen girls who represented the sixteen States of the Union at the funeral of General Washington. In 1806 she was married. Her outfit of woolen, cotton, and linen garments, table linen and bed-clothes, and her white linen wedding dress, were all made by herself from the raw material. She made her husband the first suit of clothes he had after his marriage. She is still vigorous, has nineteen living grandchildren, thirty-three great grand children, and five great great-grand children.—N. Y. Weekly.

Representative Custer at Des Moines, Iowa, presented a resolution for the submission to the people of an amendment to the constitution granting to women the right to vote. A motion to engross the resolution was carried by a vote of 66 to 25. The affirmative votes were all cast by Republicans except four, and the negative votes, except three, were cast by Democrats.

March Magazines Received Late.

The American Magazine. (New York.) An unusual amount of good reading is found in this month's table of contents. An illustrated article about Mackinac Island is contributed by Chas. Ellis, and it is followed by Sixty Years a Model; The Black River Boom; Among Moravian Ghosts; The Harmonic Community, etc., etc.

Woman. (New York.) A woman of Capri opens the March pages of this month. Kate Field reveals in lurid colors the deceptions which woman in Utah encounters at the hands of her masters; the Isle of Wight is an entertaining sketch; the Alaska Seal Fisheries is described in a lively style and other varied articles and poems appur.

The Esoteric. (Boston.) Lucinda B. Chandler's article, Individual Attainment and Social Advancement will attract much attention this month, this is followed by the Indian-Educational System Esoterically Considered; The Importance of Hygienic Research; The Science of Understanding; Twelve Manner of People; Editorial Notes, etc.

The Unitarian Review. (Boston.) Contents: Nature: A Problem; Behind the Veil; Channing as a Social Reformer; George Hatcher's Essays; The Christian Connection; The Religion of the Postivist; Editor's Note-Book, and Literary Criticism.

The Path. (New York.) The Bhagavad Gita is continued and a variety of articles on Theosophy in America, Occult Science, Pseudo-physics and Aryan literature.

L'Aurore. (Paris, France.) The Paradise of Mahomet, and Paracelsus and his works, with other articles by prominent writers make up a varied table of contents for February.

The Phrenological Journal. New York.
Mental Science Magazine. Chicago.
The Phrenological Magazine. London.

New Books Received.

Duality of the Brain, A Theory of Mind Reading and Slate Writing. By R. C. Word, M. D.
Utah and Statehood. Objections considered. Simple facts plainly told, with a brief synopsis of the State constitution. By a resident of Utah.

To dream of a ponderous whale,
Erect on the tip of his tail,
Is the sign of a storm
(If the weather is warm).
Unless it should happen to fall.

Dreams don't amount to much, anyhow. Some signs, however, are infallible. If you are constipated, with no appetite, tortured with sick headache and bilious symptoms, these signs indicate that you need Dr. Pierce's Pleasant Purgative Pellets. They will cure you. All druggists.

There are 900 beet sugar factories in Europe. France manufactured 600,000 tons of sugar and Germany 1,024,000 tons.

Peculiar

Peculiar in combination, proportion, and preparation of ingredients, Hood's Sarsaparilla possesses the curative value of the best known remedies of the vegetable kingdom. Peculiar in its strength and economy, Hood's Sarsaparilla is the only medicine of which can truly be said, "One Hundred Doses One Dollar." Peculiar in its medicinal merits, Hood's Sarsaparilla accomplishes cures hitherto unknown, and has won for itself the title of "The greatest blood purifier ever discovered." Peculiar in its "good name at home,"—there is more of Hood's Sarsaparilla sold in Lowell than of all other blood purifiers. Peculiar in its phenomenal record of other Peculiar sales abroad ever attained so rapidly nor held so steadfastly the confidence of all classes of people. Peculiar in the brain-work which it represents, Hood's Sarsaparilla combines all the knowledge which modern research has developed, with many years' practical experience in preparing medicines. Be sure to get only

Hood's Sarsaparilla

Sold by all druggists, \$1; six for \$5. Prepared only by C. I. HOOD & CO., Apothecaries, Lowell, Mass.
100 Doses One Dollar

HAVE YOU a Dozen Friends?

If you have, send us their names and addresses and a sample copy of THE ECHO, the best and cheapest weekly paper published, will be sent to each, and the paper will be sent to you for THREE MONTHS FREE. Liberal terms to agents and club raisers.



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Advertising has always proven successful. Before placing any Newspaper Advertising consult
LORD & THOMAS,
ADVERTISING AGENTS,
45 to 49 Randolph Street, CHICAGO.

BUTTON HOLES 3 PER Minute!

The greatest order ever received with reference to a sewing machine in these days of modern improvement is the making of the Button Hole. It has been made by hand while all the other sewing can be done on the machine; and at last, thanks to Yankee ingenuity, this problem has been solved.

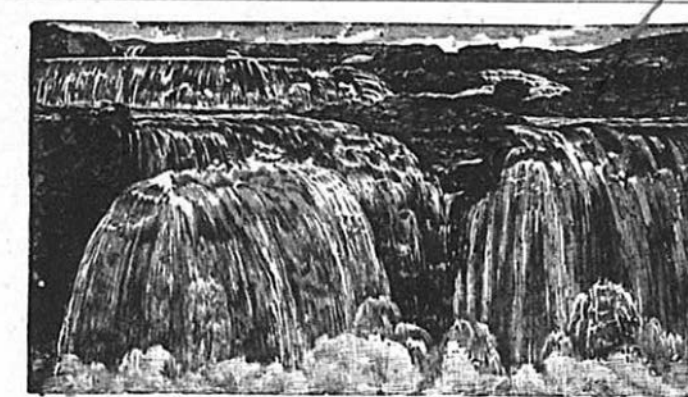
THE BLODGETT Automatic Button-Hole Attachment will make the Button Hole in any fabric, as much better and more rapidly than they can be made by hand, as \$5.00 ordinary sewing can be done better and more rapidly on a sewing machine than by hand.

The Attachment can be used on any sewing machine, and is **SIMPLE, STRONG** and easy to operate. With it Button Holes of any desired size can be made on any fabric.

ON RECEIPT OF PRICE, AND PERFECT SATISFACTION GUARANTEED.

Full particulars will be sent on application.
We want good Agents in every locality to introduce this new article.

AMERICAN BUTTON-HOLE ATTACHMENT CO.,
80 MARKET ST., CHICAGO, ILL.



Falls of the Sioux River at Sioux Falls, Dak., 6,000 horse power.

SIoux FALLS, DAKOTA, has a population of ten thousand people, and is the metropolis of a great state in the near future. This city occupies the same relation to Dakota, as a distributing point, that Omaha, Kansas City, Denver and St. Paul occupy to their respective states. It has five great lines of Railroad, the Chicago, Milwaukee & St. Paul, Burlington, Cedar Rapids & Northern, Chicago & Northwestern, Illinois Central and Minneapolis & Manitoba. The last two built this year. Fine system of waterworks, gas and electric light, twenty wholesale houses, numerous manufacturers, immense granite quarries and water power, territorial schools for mutes, Baptist and Episcopal Colleges. Here is a grand opportunity for wholesale houses and factories to do the business of the State of Dakota. We have for sale a large amount of valuable property in Sioux Falls at bargain prices that will surprise the purchaser. Surrounding Sioux Falls is the finest farming country in the world for STOCK AND GRAIN, and we know this region has never failed to produce a fine crop. We have for sale fifty thousand acres of these lands, very near this thriving city, at from \$10 to \$15 per acre. Here is a chance to make great fortunes by the rise of real estate, the same as has been done in the cities named above. A street car line is now in successful operation, and we will sell lots along the track and within one and half miles of the center of business for from One to Two Hundred Dollars each.

Send for maps, pamphlets, and full information to

PETTIGREW & TATE,
SIoux FALLS, DAKOTA.

TALLAPOOSA, GA.

AS A PLACE OF RESIDENCE AND PROFITABLE INVESTMENT.

SITUATION.

In the mountains of Northwest Georgia in Haralson County, four miles from the Alabama line on the southern extension of the Appalachian range, in the heart of the richest mineral belt of the south, at an altitude of 1,200 feet above the level of the sea, 63 miles from Atlanta, 40 miles from Anniston and 100 miles from Birmingham.

Population and Industries.

The population of Tallapoosa in 1884 was 56, one year ago 60, to-day from 1,500 to 2,000 people reside here, and newcomers are arriving by every train. At the present rate of increase the population of Tallapoosa will probably be 8,000 before the first of January, 1889.

There are over forty business houses, express, telegraph, post-office, three churches, three large hotels, one newspaper, eight sawmills and wood-working establishments, two large brick manufacturing establishments and several minor industries.

NEW INDUSTRIES.

Tallapoosa Furnace Co., C. W. Bullock, Pres. Capital stock, \$100,000. The Company is under contract to have Furnace completed December 1, 1888.

Tallapoosa Malleable Iron Works, N. M. Lind, Pres. Authorized capital stock, \$50,000. The Company is under contract to have Works in operation November 1st, 1888.

Tallapoosa Steam Brick Manufacturing, capacity, 50,000 per day, expected to be in operation Feb. 15, 1889.

Tallapoosa Lumber Co., Capital, \$10,000. Sash, door and blind manufacturing, hope to be in operation at an early date.

In addition to above are a broom manufacturing, rope manufacturing, shoe, clothing, and other industries. It is expected that work will be begun on these manufacturing immediately, and negotiations are already in progress for the location here of several other new and important industries in the near future.

Nearly \$4,000,000 capital stock, and money invested in business, is represented in the list of Tallapoosa's business houses and industries.

RAILROAD FACILITIES.

The Georgia Pacific Railroad (The Piedmont Air Line System) runs directly through the city, giving railroad frontage of three miles for manufactures. Three other railroads, the Chattahoochee, Rome & Columbus, the Carrollton & Decatur, and the Atlantic & Pacific are either surveyed or now building with Tallapoosa as their objective point.

Perfect Climate. Perfect Health.

The climate of Tallapoosa is a happy medium between the sub-tropical climate of Florida and the cold North. Work can be done out-of-doors every day in the year. The average summer temperature is 70 and winter and the purest and best freestone water abounds. By its location on an elevated plateau perfect natural drainage is secured. Several wonderful chalybeate springs are near the city, and many people suffering from rheumatism, kidney complaints, indigestion, consumption and general debility have been greatly benefited or permanently cured by drinking of these waters. The climate and healthfulness of Tallapoosa cannot be overdrawn.

Surrounded by Rich Minerals.

Tallapoosa is situated in the heart of the richest gold and iron-bearing district of the South. The richest of iron ores, manganese, copper, silver, gold, marble and other minerals abound. Iron

ore assays from 45 to 60 per cent. metallic iron, and gold ore from \$5 to \$500 per ton. This company took first honorable mention on steel-making ores and marble from their property at the recent Piedmont Exposition in Atlanta.

COST OF BUILDING AND LIVING.

The cost of building a house in Tallapoosa is about one-third the cost of building the same house in the North. The cost of living is much less than in New England and the West, and with the mild equable climate very little fuel is necessary, and that can be obtained at one-quarter of Northern prices. Sickless is a stranger to Tallapoosa, and vegetables can be raised eight months in the year. With the present advance in real estate a home that now costs the settler \$500 can probably be sold for four times that amount one year hence.

Property of this Company.

The property of this company consists of 2,150 acres of city lands or 10,750 building lots still unsold (average price \$200 each), 2,700 acres of mineral, agricultural and timber lands of great value, and negotiable notes, cash on hand and other assets, aggregating over \$1,000,000 in addition. The estimated value by experts of this company's property is over \$5,000,000.

\$73,000 EXPENDED IN 90 DAYS.

Over \$73,000 has been expended by this company in grading streets, building bridges, developing mines, advertising, etc. Their pay roll has been as high as \$3,500 per week, and all is bustle and enterprise. Over 100 new dwelling-houses are now building in the city and many more are contracted for to be erected as soon as material can be secured.

THE TALLAPOOSA HOTEL.

This Hotel, owned by the Tallapoosa Land, Mining and Manufacturing Company, is the finest on the line of the Georgia Pacific Railroad between Anniston and Atlanta. It contains elegantly furnished rooms, has a table unsurpassed, and is an excellent hotel in every particular. Rates, \$2.00 per day, \$9.00 per week, \$25.00 per month.

THE TALLAPOOSA JOURNAL.

Is a large, enterprising paper, with a circulation of nearly 5,000, and is filled with items of interest to those interested in the welfare of Tallapoosa and her prospects. Any one thinking of investing or locating in Tallapoosa should send 50c. in stamps for six months' subscription.

Sales \$100,000 in 90 Days.

The sales of building lots in Tallapoosa made by this Company have amounted to over \$100,000 in the

last three months, and are increasing daily. Private sales in the city will amount to nearly as much more. Lots that sold for \$500 only a short time ago are changing hands at from \$500 to \$2,000 now. This rapid increase in real estate, population and enterprise is due solely to the magnificent mineral and agricultural resources of this section, its beautiful location and its unparalleled healthfulness.

Tallapoosa's Basis is Co-Operation.

Those who lend their money or their influence for the building up of Tallapoosa enjoy their equal share of the benefits derived directly and personally. Every stockholder in this Company who purchases a lot from the Company adds the amount of the purchase money at once to the dividend fund in which he is an equal sharer with the rest. Every good word spoken for Tallapoosa, every investment he shall induce his friends to make, all adds directly to the stability of his own investment and to the amount of his dividend. This is co-operation; and this principle of making every investor an settler an interested party—directly, financially interested in the success of the enterprise—is what has made the Tallapoosa of to-day so successful.



WE'RE OFF FOR TALLAPOOSA.

Come to the South.

It is the most desirable place for settlers and investors in the United States to-day. Cities are growing up in this mineral belt like magic, and fortunes are being made rapidly by the advance of real estate and land companies' stocks. It is fast becoming the manufacturing center of the country, and with its wealth of mineral products, its equable climate, rich soil and remarkable healthfulness, is the most desirable field for immigration and profitable investment ever offered.

PRICES OF BUILDING LOTS.

Lots 50x150, on best streets and avenues, five minutes' walk from depot—inside Lots, \$300; Corner Lots, \$75 to \$250. Terms, one-third cash, which must be remitted with order; balance, one and two years, with interest at 8 per cent. Those desiring to purchase by mail can write us what priced lots they desire and the location wished, and we will make the selection subject to their approval at any time they may desire to inspect it.

\$2,000,000 Capital Stock.

The Tallapoosa Land, Mining and Manufacturing Company is regularly incorporated with a capital stock of \$2,000,000, consisting of 400,000 shares of \$5.00 each. This stock is fully paid in the organization of the Company, can never be increased, never assessed, and is subject to no personal liability. It was first offered to investors Aug. 1st at \$1.00 per share, but has rapidly advanced until it is now selling at \$5.00 per share.

COME AND SEE.

Nothing pleases us so well as to have people come

to Tallapoosa and investigate with their own eyes.

Will you not come? COME AND INVESTIGATE.

\$865,000 in Manufacturing.

This company undertake to secure for Tallapoosa within three years the following industries, either by the donation of land for plant and other valuable considerations, or should it become necessary at the end of three years will co-operate with others by taking stock in such manufacturing enterprises by investing a portion of their surplus or devoting the proceeds of the sale of a portion of their treasury stock to these or other enterprises of equal benefit to the city.

1. A cotton mill, for sheeting, estimated to cost.....\$150,000
2. A 60-ton charcoal iron furnace, estimated to cost.....100,000
3. A malleable iron works, estimated to cost.....100,000
4. An enormous hotel, estimated to cost.....150,000
5. A furniture factory, estimated to cost.....25,000
6. A sash, door and blind factory, estimated to cost.....25,000
7. A rolling mill, estimated to cost.....100,000
8. A stove works, estimated to cost.....75,000
9. Car works, estimated to cost.....100,000
10. A wagon manufacturing, estimated to cost.....25,000
11. Public school building, estimated to cost.....15,000

Total.....\$865,000

The Company offer the most liberal inducements to manufacturers who will locate in Tallapoosa. Raw material and cheap labor are abundant and the South is fast becoming the manufacturing center of the United States. Correspondence with manufacturers solicited.

PRICE OF STOCK. SPECIAL.

To carry rapidly forward grading of new streets and avenues, the erection of cottages in the city to rent and other public improvements and expenses as the directors may specify, this Company have decided to offer 25,000 shares of the stock at \$5.00 per share, par value. Orders for this stock will be filled in rotation until the block is sold, when the price will probably be advanced. As it is the plan of this Company to interest as many people as possible in Tallapoosa, the number of shares to be taken by any one person is not limited. Orders will be filled for 1 share, 5 shares, 10 shares, 100 shares, or any amount which the investor may think it is for his interest to purchase. It is the preference of the Directors of the Company that this stock shall not be held in large blocks by capitalists, but distributed among those who will benefit the city by their financial interest in it. The Company to whom Birmingham, Ala., is indebted for its marvelous growth is now paying 30 per cent. yearly dividend on its stock, and it is now worth \$1.00 per share (par value, \$1.00).

WE INVITE INVESTIGATION.

To show our sincerity in the claims we make for Tallapoosa and its advantages as a place of residence and investment, we make the following offer: We will cheerfully pay the traveling expenses of any person visiting Tallapoosa who does not find the place and surroundings and the property of this Company as described in this advertisement or in our prospectus or other printed matter. Let all who can do so come and personally investigate the prospects of Tallapoosa, and, if not found as represented, their expenses will be cheerfully paid by this Company.

WHAT THE PRESS SAY OF TALLAPOOSA.

[From New York Times, Oct. 3, 1887.]

The Tallapoosa Company includes both Northern and Southern capitalists, its President being Col. G. W. Adair, of Atlanta, and one of the Directors being the Hon. John B. Gordon, Governor of Georgia. All of the Officers and Directors are well known men, and their purpose is to establish a large and progressive city on the site of the old village of Tallapoosa.

Atlanta, Ga., Capital, Aug. 28, 1887: Tallapoosa is destined to be the "Denver" or "Deadwood" of the Eastern part of the Union.

Birmingham, Ala., Herald, Oct. 16, 1887: One year ago Tallapoosa was hardly known to the outside world; it is now attracting men and capitalists from every section of the United States.

Macon, Ga., Telegraph, Aug. 31, 1887: This Company is one of the richest mining companies in

the world—possessors of mining property, rightly developed, worth millions.

Birmingham, Ala., Age, Oct. 16, 1887: On arriving in Tallapoosa on every side the Age reporter's ears were greeted with the sound of the hammer, of the saw and the planing and saw mills, and the general hum of a pushing and busy place.

Chattanooga, Tenn., Times, Oct. 16, 1887: There is probably no place in the South to-day offering

more inducements to the settler, mechanic and investor than the young and progressive city of Tallapoosa, Ga.

New Haven, Conn., Register, Nov. 5, 1887: The significant characteristic of Tallapoosa is that those people who have investigated it are most thoroughly enthusiastic over its prospects.

SEND FOR PROSPECTUS.

An elaborate Prospectus, giving in detail full particulars of our property, illustrations of many Residences, Public Buildings, Factories, Etc., Plat of City, Price List of Lots, and other information of interest to Investors and Settlers, will be mailed FREE to any address on application. Make all Remittances for Stock or Lots by Bank Draft, Postal Note, Money Order or Currency, by Express or Registered Letter. Address,

Col. GEO. W. ADAIR, PRESIDENT, TALLAPOOSA LAND, MINING & MAN'G CO., TALLAPOOSA, GA.

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CHICAGO, ILL., Saturday, March 24, 1888.

The Religion of the Desert.

It has been asserted that the sentiment of worship is inherent in every race and tribe, except the lowest Hottentots, the equally undeveloped inhabitants of Patagonia and some of the isolated islands of the South Sea.

Travelers among the Bedouin tribes of the Euphrates have lately found that these singular people have a religion confined to a belief in God, but they observe no form of worship or ceremonial. Destitute alike of religious creed or of superstition, their thoughts do not seem to range beyond the axiomatic truth that God exists. Who and what he is, appears not discerned among them. "God is God," they say, and that is all they know or care about metaphysical subjects.

Wilfred and Lady Almee Blunt, who lived among them for several months, adopted their language and dress, and dispensing with civilized usages, through a simple but solemn ceremony, became members of the most superior tribe among them, the Sham-mars, who have lived in tents from times immemorial. Ranging over these immense plains to seek pasturage for those flocks of sheep and herds of camels on which they subsist, it might be supposed that the grand expanse of the heavens over head and the majestic sweep of the desert on all sides would awaken the old questions, "Who?" "What?" "Whence?" "Where?"

Yet such is not the case. They have neither traditions of a revelation from a higher source, nor of a divinely instituted law. To the Bedouin, God is only the fate to which all must bow, the cause of good and evil, rain and sunshine. He is regarded by them with neither love nor fear, consequently he is not propitiated by prayers or sacrifices. God seems to be the "third party" or silent witness of their oaths, the name to which they appeal in their disputes. Even then, says Mr. Blunt, "they expect nothing at his hands, neither protection nor punishment if they are forsworn."

As an outward act of religion, prayer is not practiced by the pure Bedouin of the desert. It is reserved to impress the ordinary tourist who sees him in Damascus or Bagdad, where the color of Mohammedanism tinges all those with whom it comes in contact. In fact, Mr. Blunt asserts that "the practice of religion," (that is, its ceremonials) "may be taken as a sure index of the low morality of a tribe."

The name of God is used to emphasize a declaration or to correct exaggerated statements or expressions, for fear of ill-luck. Thus it is considered dangerous to remark upon the beauty of an Arabian mare without adding, "Mashallah," "as it pleases God." This superstition together with the fear of the power of the "evil-eye," seem all that can be laid at the door of these remarkable people. A faith in the future life has no place in the Bedouin mind. Like Job he looks upon the grave as "a land of darkness which is darkness itself." Yet he does not shudder at the thought of extinction; it seems to him a natural process. His father's fathers have gone down into the mists of the dark valley and that is the last that is known of them. He neither hopes nor wishes continuity of existence because he is a fatalist, and does not think of wishing what cannot be.

Mr. Blunt does not suppose that this dearth of faith indicates any lack of powers of mind, but simply that he is perpetually occupied with the struggle for existence. It is a remarkable instance of the survival of the fittest. The Bedouin has no time for idleness. Healthy, hardy, living in the open air

on one meager daily meal, compelled to constant vigilance and exercise, there is no room left for serious or melancholy thoughts. He is alive, vivid, alert until stricken by illness, and when that time comes he is ready to die. And die he does without either physician to torture the body or priest to shrive the departing spirit. Sickness almost certainly means death, and few among them live to be over fifty years of age.

Again, they are never alone and have little opportunity to pursue abstract subjects. A Bedouin may pass all his days from the cradle to the grave, and yet not have spent one of them by himself. He seems absolutely terrified at solitude; he can be braver in fight than with his mare, unaccompanied, and three miles from his tent.

In morality the Bedouins differ from all other peoples. They make no appeal to conscience or to divine laws, but simply to custom. "We keep our oaths because we are Bedouins," they say. "It would be a shame to us if we did otherwise. The Turks break their oaths because they are Turks. To them it is no shame." By which the fact may be premised that the Bedouin looks down upon the Turk, and rightfully, Mohammedan though he be.

It must not, however, be thought that the Bedouin is destitute of morality. Justice, hospitality, courage and generosity are embodied in him. No man in the desert approves the evil doer, however successful he may be. There are no breaches of trust and dishonesty as in so-called civilized countries. Misappropriation of money known to the charge of a Bedouin is never known among them. Widows and orphans who succeed to large properties in camels and sheep are not in danger of suffering wrong at the hands of avaricious relatives or thieving lawyers. There are no priests to condemn or absolve, yet honesty between man and man is the rule.

With all these virtues pilfering is common in some tribes, where the person pillaged is not committed to the honor of the pilferer. Lying is considered no harm; in fact, it is a virtue where one lies to conceal his own affairs. Vices as well as virtues appear to be fixed by custom. Thieves hang together and form small tribes apart from the rest, and public opinion forms a kind of court of justice from which there is no appeal; it may indeed, be called the religion of the desert.

Its "Exceeding Sinfulness."

In a late Methodist Pulpit and Pew is the following question, with the editor's answers:

Q. Does not the Bible teach Spiritualism, and if so, why not "kick" to it instead of fighting it as you are doing in your Magazine?
A. The Bible teaches a Divine Christ as the Savior of the world, an atonement, the forgiveness of sins, and endless punishment. Spiritualism robs Christ of his divinity, denies the forgiveness of sins and endless punishment. These are only a few of the points of difference. Pardon us, we are not fighting Spiritualism, only so far as it may be necessary to show up the exceeding sinfulness of that great sin.

This answer is from a D. D. A man's divinity needs a good deal of dogmatic doctoring before it can reach this height of artful dodging. The Rev. W. O. Pierce, D. D., editor, makes no answer to the question, "Does not the Bible teach Spiritualism?" but flits adroitly away to cudgel alleged heresies, as seen through his Methodist glasses. Does he believe the resurrection of Christ and his appearance to his disciples? Does he believe the report in the last chapters of Revelations of the vision of John, who saw "one of the seven angels," who showed him the heavenly city and said "there shall be no more night there," and forbade the apostle to fall down and worship him saying, "See thou do it not, for I am thy fellow servant and of thy brethren the prophets?"

As an orthodox Methodist he must believe these narrations, and many more like them in the Bible. Let him say he disbelieves and he is turned into the outer world to weep and wail among heretics. Yet these facts of Spiritualism are taught in the Bible,—the one a reappearance of the ascended Christ, the other the word of an angel, saying that he was a fellow man, not to be worshipped.

The doctor of divinity could not deny these teachings and so, with priestly shrewdness worthy a casuistic Jesuit, he dodged the issue and tried to raise a smoke about "the exceeding sinfulness of that great sin." He might make a farther plea that these Bible events were miracles, but that is pure assumption. The Bible does not say so, but gives them as in the higher order of nature.

He is bound to save the Methodist creed, its trinity and endless hell, no matter if he shuts and bolts the gates and crushes the hope and starves the heart-hunger of the waiting host of parents and kin on earth who long for "the touch of a vanished hand," or for some sign of the real life and presence of the beloved lost to their daily sight. It is setting up the dead and cold wall of a creed across the soul's heavenly pathway. It is the cry of dogmatism, "Put out the light!"

In the old days when slavery ruled the Methodist Church, the great Christian Advocate in New York deprecated the agitation of the abolition question, and made the plea that they would "lose the border conferences," and then "What would become of the Methodist Church, with all her power and glory?" It was the Church first and freedom for groaning millions last. Now it is the church and its creed first, and the crushing out of Spiritualism as "a great sin" that the creed may be saved. "Great is Diana of the Ephesians!" But temples fall, dogmas die, truth wins.

The Rev. Dr. Hartol says of the late A. Bronson Alcott: "Were it possible, he was courteous to excess. He would have been polite to Satan."

As Others See Us.

The following editorial appeared in the St. Louis Globe-Democrat of the 11th:

The Spiritualists of the United States are rapidly ripening the movement to elough off the fraudulent rogues that have turned their views into nonsense and their science into the ludicrous. The RELIGIO-PHILOSOPHICAL JOURNAL says: "The feature of public mediumship as now conducted is a sham and a disgrace; and the attitude of passivity, inertness and apparent lack of ability to influence it, manifested by the majority, is pusillanimous in the extreme." This is honesty and good pluck combined on the part of the editor. There is no question but the general public feels deep interest in this question of the vital relations of the universe; but when a man must wade to his neck in slush to reach each small island of evidence, he prefers to keep out of the mire.

Whether it pleases Spiritualists or not, the Globe-Democrat's closing sentence correctly indicates the attitude of a vast body of desirable constituents who are held aloof by the miserable plight of commercial Spiritualism. When Spiritualists exercise a tithe of the common sense in regulating the Spiritualist movement that they do in the ordinary affairs of life, and do this with a considerable degree of unanimity, matters will quickly assume a different aspect. That time is coming!

"Churchman" is well answered by Prof. G. in another column. The general inaccuracy and loose way of putting things exhibited by this orthodox brother is characteristic of the average individual of his class. Although Prof. G. has for weeks been using an unvarying and quite striking title for his papers, "Churchman" in his shipshod way bungles it.

Prof. G. by inference halfway apologizes to his Spiritualist readers for presenting matter which with their experience is not needed for their enlightenment. The JOURNAL begs to assure Prof. G. that no apology even by inference is needed; that, on the contrary many of his Spiritualist readers need to be sharply reminded of the cruel absurdities of creeds and so called Christian dogma. There are plenty of people who have personal knowledge of the continuity of life and of the world of progress beyond the grave, people who privately call themselves Spiritualists—as well as some who freely avow their belief—who give all their moral and financial support to orthodox churches. In very many cases they send their children to orthodox Sunday schools to be taught the rankest kind of superstition. Despite the adroitness exhibited by orthodox preachers in kalsomining the hideous creations of Calvin and his kind, the same old poison is prescribed, disguised though it be, and weekly administered to the children and youth of Spiritualists.

These Spiritualists need to be reminded of what they are aiding and abetting. It has become the fashion to make light of the orthodox creed, as though it were some dead, inactive thing, of no present force and not to be feared in its influence. This sort of talk while it has some foundation and color of truth is largely false and misleading. Too often it is mouthed by people who, too cowardly or too venal to avow their real convictions, seek to make their attitude less inconsistent by belittling the force of the creed which governs the set they affiliate with. We can thoroughly respect a genuine old-fashioned Calvinist who consistently lives up to his creed and always maintains a confident and aggressive attitude, but we have only contemptuous pity for the poor, white-livered liberalist who affects the conventional religious garb and is ever quaking for fear his real sentiments will be discovered by his evangelical associates. There are plenty of this sort.

Reuben Dailey of Jeffersonville, Ind., a young man of ardent temperament, heard Ingersoll lecture some years ago and suddenly he became a convert to "red-hot infidelity." He was ambitious to rival Ingersoll as a demolisher of the idols of superstition. He thought that he was naturally as great an orator, and he commenced cultivating his voice, and learning the art of holding audiences spellbound. At the end of some months, having read a few pamphlets on the contradictions and barbarities of the Bible, this Don Quixote, with a lecture committed to memory, started out to destroy Christianity in its strongholds. His determination was to pulverize it to dust. Visions passed before him of the largest halls crowded to overflowing, of the audiences listening to him with rapt attention, laughing, applauding, weeping as he touched the different cords of the human heart, of papers filled with reports of his lectures and praise of his matchless eloquence, and the whole American people looking with wonder and admiration at this brilliant, before undiscovered star on the intellectual horizon. But alas! audiences would not assemble to hear him, the papers would not notice him, and his friends told him that his voice was bad, his thoughts feeble, his logic weak, his grammar defective, his rhetoric of the school-boy composition sort, that in short he was no speaker and was not acquainted with his subject. Great was Reuben's disappointment! Later his ambition has been of a political character. His opponents have made some capital out of his emotional outbursts against religion and his vanity in trying to become even a greater than Ingersoll in opposing it. The other day he took a step that will make his political antagonists stop talking about his "infidelity." He joined the Presbyterian Church, and had the fact prominently announced in some of the political papers. In politics Reuben is a Democrat. Now that he has in religion become a Presbyterian, his political chances in Southern Indiana, are thought by his friends to have improved considerably.

A circular subscribed "Some Rowing Men" was recently sent to undergraduates of Harvard calling attention to the fact that the average attendance at morning prayers "is slipping down from 100 to a smaller one." Some two or three years ago Harvard substituted the present system of voluntary morning prayer for compulsory attendance. The new system embraces sermons and residence at the college for short periods by distinguished clergymen. The attendance at chapel has dropped from eight or nine hundred to about a hundred. Some of the friends of the voluntary system are chagrined at the decline of attendance at the Appleton chapel because they had urged in its favor, before it was adopted, that the attendance, if left to the option of the students, would be as large as under the compulsory regulations. No doubt this thought influenced the overseers in finally yielding to the petitions which had been made by the undergraduates year after year, for voluntary attendance; but the true reason for the present system, if prayers are to be maintained at all, is that the college authorities have no moral right to huddle students together in a chapel against their own will, to hear prayers. It would be better to abolish the chapel service altogether, and leave the undergraduates to do their own praying. Perfunctory attendance on public or official prayers does no good.

Russian Universities being Government institutions the professors are Government servants, required to teach as directed. In the time of the Emperor Nicholas, a celebrated professor complained to his friends that in his lectures on universal history, he was not permitted to mention either the French Revolution, or Luther and the Reformation. Science must be taught not according to scientific research, but according to government directions. The students are continually subject to espionage and military and police discipline of the most galling description. Of this L. Tikhomirov, in his "Russia, Political and Social," gives many instances. There is but little the student can do without breaking some regulations, written or unwritten. Spies are ever on the watch. If a few students meet on the college staircase the inspector disperses them. If a few of them come together in a room the suspicious police prowl restlessly under the windows. If a student reads a forbidden book he may be arrested and transported. A petition even to the authorities by students is a crime. It would seem that the government is pursuing the suicidal policy of sowing by despotic and needless interference, a feeling of hatred and contempt for the constituted authorities in the minds of the choicest of the rising generation.

A subscriber from Wisconsin, whose son was supposed to be past help with a lingering disease, when he employed Dr. D. P. Kayner, the clairvoyant physician, of St. Charles, Ill., to take charge of the case in August last, writes us under date of January 29th, that his son has recovered his health and is engaged in active business. He says: "I can see most plainly that the regular doctors could not cure him; they had tried him too long already, and the boy came very near passing the 'gates ajar.' Also it is plain to me that Dr. Kayner saved his life, for it would have taken but a few weeks more of the waste he was having, to have carried him away at the time we got the good doctor." He feels sure that it was only through spirit guidance that the cure was accomplished. During the time the Doctor was staying with the patient, circles were held at the house, and a young lady, who has since married the then invalid, was controlled by his spirit mother, who gave many directions with reference to what he should do, the combined results of which have led him back again to health.

A Quarterly Review of the work of the Societies for Ethical Culture will be published in April, July, October and January of each year, beginning with April, 1888. It is the purpose of this Review to present news of the Ethical Movement at large, but especially of the work in progress in the different societies belonging to the Union of Societies for Ethical Culture. The general spirit and aim of the movement will receive expression in selected addresses by the lecturers of the different ethical societies. One such address will be given in each number of the Review. All matters directly concerning the editorship of the Review should be addressed to Miss Charlotte Porter, 3810 Locust street, Philadelphia. This Review will be issued in magazine form, size five and three-fourths by nine, each number containing thirty-two pages. The members of the societies, and the friends of the Ethical Movement everywhere, should remember that the success of this publication depends upon their support. Any one knowing of persons who are likely to be interested in this publication will confer a favor by sending their names, with addresses, to the clerk of the publication committee, E. J. Osler, P. O. Box 772, Philadelphia, to whom, also, all subscriptions and orders should be addressed. Yearly subscriptions, fifty cents; single numbers, fifteen cents.

Franc B. Wilkie is one of the ablest journalists in the country; his incisive pen has probed many a sham; his wide experience on both sides of the Atlantic, among men of every station and degree, together with fine descriptive powers, and a piquant and comprehensive vocabulary, all combine to make what he writes worth the reading. For many years Mr. Wilkie was a leading editorial writer on the Chicago Times and helped to give that paper its marked individuality.

duality. He has just completed a novel entitled *The Gambler*, in which he portrays in all its horrid iniquity the evil of gambling, and at the same time makes a story of thrilling interest from first to last. T. S. Denison, 163 Randolph street, is the publisher, and the book will appear about April 1st.

GENERAL ITEMS.

Mrs. Emma Hopkins will begin her next course of lectures on mental healing at three o'clock P. M., April 2nd, at her residence, 2019 Indiana avenue.

J. Clegg Wright was unable to fill engagements at Saratoga last week owing to the storm blockade; but he reached Cleveland in time for his Sunday appointment and had a fine audience.

The 40th anniversary of Modern Spiritualism will be celebrated at Cleveland, Ohio, on the 31st inst. and 1st of April, at Memorial Hall, 170 Superior St. J. Clegg Wright and Carrie E. Twing will be the speakers.

Hon. Joel Tiffany will conduct his class lessons in Martine's Hall, Indiana Ave., and 22nd St., at 3 P. M., before the Young People's Progressive Society. Mrs. M. A. Ahrens will lecture in the evening at 7:45.

An anniversary ball and entertainment will be given by the Y. P. P. S. at its new hall, Martine's Dancing Academy, 22nd St. and Indiana Avenue. Thursday evening, March 29th. Tickets 50 cents. Proceeds to constitute a library fund.

Discontent is like ink poured into water, which fills the whole fountain full of blackness. It casts a cloud over the mind, and renders it more occupied about the evil which disquiets it, than about the means of removing it.—*Feltham*.

The 40th Anniversary of the first demand for the equal rights for women will be held in Washington, beginning March 25th and lasting eight days. Women from all over the world will be in attendance. It will be far the most important gathering ever held in the interest of women.

Mr. and Mrs. D. J. Underhill of New York City, gave a reception Saturday Evening, March 10th, to Mr. Frank Baxter, who is speaking for Mrs. Brigham's Society in her absence. Music, recitation and speeches were indulged in, and a very pleasant evening was spent.

"Our Heredity from God," by E. P. Powell, has already reached a second edition and the sales are steadily increasing. Mr. Powell is to be congratulated in that having given the world a book on a subject not calculated to appeal to the sordid interests or sensational longings of the public, he finds it fairly popular and meeting a good sale. This speaks well for him and for the public.

Mrs. Matilda B. Carse, President of the Woman's Temperance Building Association, is making strenuous exertions to raise the money required for erecting the proposed Temperance Temple in this city. It is to be a magnificent structure, and will reflect great credit on those who will undoubtedly carry the project to a successful completion. The Nashville Excelsior Jubilee Singers and the Harmonica Quartette have been engaged to give entertainments in the interests of the association. The project is a noble one, and should succeed.

Mrs. Clara A. Field has been lecturing at St. Augustine, Fla. The Press of that city says "During Mrs. Field's stay in St. Augustine she made many warm friends, and her departure was very much regretted. Her lectures here were well attended and highly appreciated, and were the means of awakening great interest in the mysterious phenomena which Spiritualism has introduced. We attended several of her lectures, and though we have never witnessed or investigated the subject, we are forced to the conclusion that there is more truth than fiction in the philosophy which she so eloquently and logically demonstrated."

The St. Augustine, Fla., Press, predicts a great future for that city. It says: "The statistics for the last three hundred years prove that St. Augustine possesses a climate which for health and comfort is superior, and unequalled on the face of the globe. Time was when a journey from New York to Florida required as many days as it now does hours. People then in travelling to distant parts asked how many miles it was; now the question of miles is seldom asked, but the question is, how long does it take? We govern and control space by time. Thirty-one hours is now the distance, between New York and St. Augustine, another year will reduce that time to twenty-four hours, while five or ten years will produce what no one can foresee."

August Hetzke, the Polander who beat his little step-son to death in this city, and who is now under the sentence of death for the brutal crime, compelled the boy while engaged in beating him to lean over a chair and repeat over and over again the ten commandments from a catechism. The little fellow pleaded plaintively for mercy, but he appealed to a heart of stone. A physician testified that "There was not a square inch on the back of the boy that did not show marks of the beating he had received." Such instances of blind theological belief and heartlessness and moral imbecility are not uncommon.

Ug Yee Yam is the name of a Chinese woman who recently arrived in San Francisco. She is said to possess wonderful beauty and the Californians have gone wild over her. She is a sister-in-law of Lee Kong Yon, a well-known cigar manufacturer of San Francisco. This is the first time that a really handsome woman has come to this country from China. Those who have seen Ug Yee Yam say that her beauty can well be called celestial.

FROM HERE TO HEAVEN
By Telegraph:
A Scientific Investigation of Occult Tele-
graphy, and Kindred Topics.

PAPER NO. 11.
Answer to Orthodox Objections—Inconsistencies Real and Supposed—Glass Houses Demolished—Creeds and Dogmas That Are Unscriptural.

In paper No. 8, speaking of identity, I said, "Another class composed mainly of honest orthodox people, forgetting that the whole structure of sectarianism rests on the genuineness of spirit communication, insist on pulling the walls of their churches down upon their own heads, by ascribing these communications to satanic origin." In No. 9 I alluded to my having been twenty years sound in the orthodox faith but never blind to its inconsistencies, and would not let go of that until I found something better in its place, etc. These and similar remarks have called forth letters from orthodox people, one of which letters is here presented as a specimen, and followed by my answer to it and others much like it. Spiritualist readers will bear in mind that I am answering those who have never passed through our experience and have not reached our attitude of observation.

WASHINGTON, D. C., Feb. 27, 1887.
To the Editor of the Religio-Philosophical Journal:

I have been a much interested reader of the series of articles now in process of publication in your liberal JOURNAL, under the title of "Here from Heaven, by Telegraph." Their writer, asserted (Paper No. 8), that "the whole structure of sectarianism rests on the genuineness of spirit communication." What Christian sect tests the truth of its teaching by such communication? Because Christians hold that Christ appeared to the disciples, do they affect to prove that, or any other Biblical event by such means?—or do they consider it necessary? It is a Christian's right to base his belief on whatever he chooses, and he need not accept any other ground. As Professor G. A. says in his article, "The Bible admits of a belief in spirits, why not then in approaching Christians, still more pointedly quote Christian authority?"

Many Spiritualists reject Biblical miracles, but attack Churchmen for not believing their miracle, Spiritualism, of which they often present the most absurd phases,—such as many of the alleged "manifestations" so frequently proven false, as their character usually indicates.

So logical and liberal a demonstrator as Professor G. could try to harmonize his new light with his twenty years' faith, which surely has some foundation. He speaks of "inconsistencies": Is Spiritualism free from them? For instance when a professed spirit has mingled to propound a, to us unscientific theory (and we are the many to be sought), highly intricate theory of soul-evolution, does it not seem inconsistent with his mentality for him to use the ordinary mathematical term, "inverse ratio," when he meant "direct ratio"?—and need to explain the difference explained? Professor G. A. says in publishing this curious mistake only adds proof to the sincerity of the communication. Yet an inconsistency was none the less committed, and is none the less strange, when the communicator possessed so much physiological and chemical knowledge, and even spoke of an unfamiliar, almost unknown substance. The Bible must be in like manner viewed. If we do not "live in glass houses," we all have many glass windows in our abodes, and it is dangerous to "throw stones."

Let me ask you was St. Paul in error when he stated that "There is a natural and a spiritual body." Is not the distinction allowable between physical and spiritual? "Natural" is here used in that sense:—as "natural" and "spiritual" man, etc. And further, was not St. Paul above his age in asserting the fact of a spiritual body?

Faith is not "a matter of opinion," but something deeper, it comes from the heart, if ever anything does. In subjecting our beliefs to scientific examination do we apply the infallible test, we suppose? There are many contingencies in the most scientific results, and these results may or may not be accurate. That depends upon the amount of evidence, the size of the investigator, and, more than all, the finity (may I say?) or infinity of his subject.

Trusting to that "truth to flesh and sense unknown," there seems only one thing certain in the universe—man's longing to know God! All else resolves into doubt and riddle, and nothing is really provable, not even "a scientific fact, and not a matter of opinion," which convinces "the heart," as well as the head.

The Bible will stand as long as many of us are helped by it, as were the Jews of old in proportion to their veneration for it. For it does not take a student of history to see what would have become of the world if all nations had forgotten that grandest of human secrets:—"There is but one God!"

A CHURCHMAN.

Before taking up the questions singly, I must correct the impression that I do not respect the Bible. I respect and reverence it more now than I ever did before. Why? Because I understand more of it. Formerly I believed it all to be inspired and infallible, but my reverence for any one portion was greatly reduced by some other portion that was inconsistent with it, but supposed to be equally inspired and infallible. The revisers of 1831 cleared up part of this by showing that it does not itself claim to be inspired throughout, and the orthodox clergy freely admit that they "cannot stand by that any longer."

Now to show that this is not a change of base on my part just to suit the present occasion, I quote here a paragraph from a paper which I read before a certain International Association previous to the publication of these articles: "Verily the truth maketh free; and now that we are free to reject error wherever it manifestly exists, and to claim for the scriptures only what they claim for themselves, we shall certainly be held responsible if we in the light of this revelation do continue to drive men away from them, by insisting that all is inspired or none. We have enough to regret when we consider that through this most unfortunate error in the old version, that blessed book has suffered more at the hands of its overzealous friends than it has ever suffered from its enemies." Add to this the fact that inspiration itself may not be always infallible, and we see the necessity of caution in receiving anything that does not carry with it some evidence of intrinsic merit. Whereas then I believed all and understood but little, now I understand much more, reverence what I cannot show to be true, suspend judgment on what I cannot show to be true or false, and reject the palpable errors in the Bible just the same as I do those of any other plume. Truth is holy and sacred anywhere, and whether discovered by men or angels! Now to the questions.

First let me thank Brother "Churchman" for his compliment to my honesty and sincerity in publishing what he terms inconsistencies, and which appear to him as weaknesses in the testimony. More such have reached the public eye this, and it has been shown in that connection that these seeming weaknesses are, in some respects, the very strength of the testimony. Why? Because they are the kind of failings that are natural and show that the testimony is not "manufactured." Why does the best artist paint his flowers with here and there a withered leaf? or the portrait with a disheveled lock or a misplaced curl? Because these weaknesses, properly introduced, are the very test of nat-

urality. So the best music composers put a harsh and grating discord, where by being properly prepared and then properly resolved, it is the very strength of that strain; and thus the richness of the whole harmony depends upon that which alone is utterly worthless. Now Dr. Wells's reference to "inverse ratio," is simply a human weakness, matched as every literary man knows, by the sayings and writings of the sages of all ages. Yesterday a letter from an electrician, discoursing in learned style on the magnetic effect of the sun's rays, and spelling it repeatedly "r a i s." He would not have done that when he was a child. Neither would "Churchman" then have spelled really as now "r e a l y;" and he has underscored it so, which shows that his attention was fixed upon the word. It was also perfectly competent for him to date his letter 1887, though meant to be 1888. So then, these are human weaknesses which are natural and therefore not inconsistent with the facts of nature. Now he says, "The Bible must be in like manner viewed," and I say, Amen! Enough of just such natural weaknesses are sprinkled all along through it to show it to be largely of human origin, and that when inspired, sometimes "The spirit from the Lord" [so translated by the revisers of the Old Testament] was a human spirit who like Dr. Wells, was as ignorant in some things as he was profound in others.

But now admitting that there are some real inconsistencies. Has "Churchman" never observed that for one stone which we cast at his glass house, we cast two at our own? What orthodox sect maintains a fearless and able journal published weekly and having for one of its characteristic features the detection and exposure of the unworthy preachers and laymen in their own ranks? Ay! we shall be grateful to you for any help if you have time to spare, after patching up your own windows, again with glass. With Colonel Bundy as our commander, and operating as we do from the inside and at short range, we hope soon to have demolished everything breakable in our "house not made with hands." We want Nature to replace it with solid crystal from the mine of truth, and then we know it will stand the storm however long. But I have given this subject more space than it deserves considering the greater importance of some questions.

To begin at the first of his letter. He asks, "What Christian sect tests the truth of its teachings by such communications. I say, all. The Bible is the acknowledged authority of all sects, and the authenticity of the scriptures depends upon the genuineness of spirit communications, inspirational or otherwise. To test this, take a Bible and go through it with a pencil and mark out the word "spirit" (or angel) wherever you find it, and mark out all that that spirit said, and see how much you will have left for the "Jews" or any other people to "respect and reverence." Most of what remains in the Old Testament will be some vulgar stories which for decency's sake ought to have been expunged long ago.

He says, "It is a Christian's right to base his belief on whatever he chooses, and he need not accept any other ground." And again I say, Amen! That is sound doctrine, but it is not orthodox.

He says, "Why not still more pointedly quote Christian authority" to the effect that the Bible admits of a belief in spirits? I should need a volume to begin with. Take all that which has been marked out by the pencil as above, and add to it,—"And greater works than I do shall ye do also, because I go unto the Father." What good would his going to the other shore do us afterward, if he and others there could not communicate with and assist us here? But I shall quote "Christian authority" further on.

Concerning miracles. Spiritualists do not reject the transactions in the main. The most that they object to is the term "miracle" as misleading. They contend that the cures, etc., which were performed were wrought by natural laws, and are now performed by spirit power through mediums, just as they were through the Nazarene, who was the prince of mediums; and the mediumistic apostles, of whom Paul was chief.

Next: "Could try to harmonize his new light with his twenty years' faith." I prefer to answer that question last. The next, on inconsistencies has been answered. Regarding St. Paul. Yes; St. Paul was above his age in asserting the fact of a spiritual body; and the error of saying "natural" for "physical" was not very serious, but does mildly imply that the spiritual body is either unnatural or supernatural, neither of which is true.

He says: "Faith is not a matter of opinion but comes from the heart," etc., and "Trusting to that truth to flesh and sense unknown." These both lead right back to intuition; a grand and glorious guiding star, and one that will lead any man straight away from the dogma of eternal punishment, if he will but follow its light. He says: "There seems only one thing certain in the universe—man's longing to know God! All else resolves into doubt and riddles, and nothing is really provable, etc." This is a note from the harp of idealism, but it is not the key-note. Idealism claims that man knows nothing whatever except the fact of consciousness; neither deduction nor sensation proves anything; matter has no real existence; all is subjective, and there is no objective world, etc., etc. Thus they would claim, "I am" is all that man can know, and the tonic (and about the only note) to this scale is the concept "Ego." "Man's longing to know God," might be considered the mediant, if their scale could ever reach the dominant to determine that there is a God. But modern researches in reflex science have shown that coexistent with the concept "Ego," is the concept "Non-ego," that inseparably connected with the judgment "I am" is the judgment that something else is, also; since the predicate "am" implies being, independent of the subject "I." Therefore I have the same certainty that something else exists, that I have that I exist; and from that necessary overtone of the tonic "I am" springs the whole scale of objective ratiocination or realism. The modern student of mental science is therefore just as sure of the facts of philosophy and mathematics, as he is of his own existence, since his existence implies theirs.

"To convert the head as well as the heart," is only to follow the scriptural injunction to "have a reason for the faith that is within you."

And next he shows the advantage to the world of a belief in "that grandest of human secrets:—"There is but one God!" And I say Amen! Amen! Would to that one God that Churchmen had never been taught there were three. It is the most deceiving plank in the whole sectarian platform, because on the surface it appears strong, even trebly so, but within it is rotten. It is for this reason the most pernicious doctrine in the catechism, and it is also totally unscriptural. Now for the "Christian authority" for this and other unscriptural doctrines.

But first let me assure Brother "Church-

(Continued on Eighth Page.)

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The author of this message, having while on earth committed suicide in consequence of domestic trouble, and being acquainted with the medium, returns to her to express his regrets at the unfortunate act, and to give an account of his unhappy condition in the Spirit-world.

The days were so long and the nights were so drear!
My soul was oppressed with an undefined fear.
I had trodden the wine press uncheered and alone,
Without the home comforts my labor had grown,
Until weary and wayworn with life and with strife
I resolved with my own hand to take away my life!
O where were the friends of my prosperous days?
Was there no loving angel to lead from death's maze?
O where was my mother, that she was not there
When her loved boy was mad with remorse and despair?

Ah! well, 'tis all over, my earth life at least,
In a suicide's grave my poor body must rest,
But my soul never slumbers; it gropes its way on
Through space, black as midnight, unguided, alone,
Alone! not one ray of God's light have I seen,
And my time has passed in a feverish dream,
Once far in the distance a pale star appeared,
But I blinded my eyes, 'twas a demon I feared,
And thus have I groped in the blackness of night,
Have not wished to progress, have not longed for the light,
Cursing always the woman who brought me to death,
And swearing to haunt her, a terrible wraith!

Once I sat myself down in my sullen despair,
To work out the problem—the "why" and the "where,"
Why light was denied me when quitting the earth,
And where was the gain of the spiritual birth.
Then, off in the darkness, I heard a voice say:
"Brother, from your friends you have wandered away!"
Return, like the prodigal, humbly and wait,
Bow down in repentance before the white gate
Which opens to those who, aspiring, may come
In contrition, to enter this heavenly home.

"Oh! angel or demon," I cried, "grant me this:
Take me out from this hell whence my soul came
Amis.
Oh! let me return to the earth whence I came,
To one whom I know will not shrink from my name!
I care not for darkness, I ask not for light,
I only have one wish—a few lines to write!"
Then the angel said, "Come," and I entered your door,
But not as I entered it long years before,
Here standing beside you, my hand on your head
You have written this message from one you thought dead.
Mason, Mich.

For the Religio-Philosophical Journal.

The Labor Question as Affected By
Foreign Immigration.

GEORGE A. SHUFELDT.

Mr. Powderly is the only man connected with the labor party who seems fully to comprehend the dangerous consequences of unrestricted immigration and its effect upon the present working population. The problems attached to this labor question are of the deepest and most serious import, and the labor people have attempted to solve them on principles which overlook and exclude the most important and serious considerations. They array themselves against capital which they declare is hostile to their interests, but which, in fact, furnishes the body of the work which they are called upon to do, and are paid for doing. Then they array themselves against other labor, which they declare shall not interfere with their methods and their prices. Here lies the first cardinal error. It is conceded that labor has a right to organize itself for the purpose of protection against wrong, to secure the highest possible price, and the fewest possible hours, and any other advantages, and to that end to adopt any lawful measures it may see fit. But while any one man or any body of men has the admitted right to fix the terms upon which he or they will dispose of their own labor, what terms other men has any right whatever to say upon what terms other men shall be permitted to labor and to earn the bread necessary for themselves and their families. Here is the point where organized labor loses the sympathy and co-operation of the general public. It assumes the right to dictate to employers of labor just what particular men they may employ and what particular men they shall not employ. This assumption creates conflicts and leads to riots and bloodshed. So long as our sea ports are open to receive the surplus population of other countries, and this population flows in an unbroken tide upon our shores, just so long will these conflicts last, if the present labor elements of our country offer no better their condition. When they do come their labor enters into immediate competition with that already in the field, and hence the conflict becomes inevitable.

The argument needs no illustration; but let us suppose a case. A manufacturing town in Connecticut has a thousand skilled laborers or artisans in one particular branch of business. By means of particular skill in their work, and by means of organization they have succeeded in securing eight hours for a day's work, and five dollars per day for their labor. This is a larger compensation than is paid in any other place in the world. The news soon spreads abroad, and a thousand other men of equal skill, but who have less pay, start from England or France, to secure the benefits of these high wages and short hours. They reach our Connecticut village and at once apply for work in a field already full. What are the consequences? They cannot get employment at the current rates, and so offer their labor for sale at a less price. In the competition which follows the employer takes advantage of the situation and undertakes to hire the cheaper men or the men who will do the work for less money. This is perfectly natural and in strict accord with economic laws. If the employer did not do it, his business would be ruined by rivals who did employ the lower priced labor.

Now, what do these original workers do? Cut down their wages and extend the hours of labor? Never! They simply say to the newcomers, "You are scabs; you can get no work here," and to the employer, "You shall not employ those men; this work belongs to us by prior right, and if you assume to give it to others, we will prevent it by force, and if necessary destroy your property." There is no trouble in finding out that the result of this conflict is sure to be riot, arson and bloodshed.

Now, the question which naturally presents itself is, What is the solution of this serious problem? Is ever recurring danger? It is evidently not to be found within the principles or constitution of the labor organizations, as they now exist. It is to be found elsewhere? As observed in the beginning of this paper, Mr. Powderly suggests that some means must be adopted by which this ever existing competition must be checked. Shall it be by restricting the inflow of foreign people? I do not know; but one thing may be said, that the right to come to, and live in this country, ought to be confined to such classes of people as shall prove themselves fitted to live here and to take care of themselves after they get here, and to this end all immigrants should be compelled to obtain certificates of character and ability from the American consul resident at the port from which they sail. We shall some day find out that the greatness of a country does not consist in the number of people it contains, but rather of the quality and good character of that people.

J. D. Featherstonhaugh writes: The elaborate experiments you have published evince your sincere desire to arrive at the truth, by the only methods which render that truth acceptable. If you have established those "facts," it will be another good service to the world.

Samuel Morrison, who died recently at Indianapolis on the nineteenth anniversary of his birthday, claimed to be the author of the plan of siege by which Vicksburg was taken.

A Mother Hears from Her Spirit Child.

To the Editor of the Religio-Philosophical Journal.

Within the space of twenty-eight years death claimed all my father's large family except one sister. Time healed each successive wound, and I hoped to meet them again; yet there was an inner sanctuary which death had not invaded. The thought that one of my children might die was always thrust away as intolerable. I wondered how bereaved mothers could live and ever smile again. They all went out to the world leaving only the youngest. She often said, "Mamma, I shall never leave you. You shall always have one child at home." Fourteen years ago she looked up from her death-bed, and said, "I know I am going. I hear them calling me." I asked, "Who are calling you?" Calmly and firmly she answered, "The angels."

I had heard of such expressions before from the dying, and supposed they were mere fancies—too good to be true—but I could not doubt her assertion; yet when she was gone, and all the world wrecked and darkened, a great fear came upon me that she was stricken from existence—forever lost to me. My heart went down into the grave where they laid her. To think of the destruction of her face and form was madness. Again and again I said to myself, "There must be life here, this. She heard angels calling her. Surely she heard them, or she would not have said it." With the memory of those words I fought off despair.

While stopping at a hotel in Topeka five months after her death, my husband asked some Spiritualists to call and talk to me. W. W. Clemmensen, one of the faithful, directed me to a medium, Mrs. L. F. Slattery, who might satisfy me as to the reality of a future life. When I introduced me Mrs. Slattery said, "Yes, I understand." She told me that if she ever breathed a sincere prayer in her life it was then, for help to give me the light I needed. She was told that I must come alone at 10 o'clock the next morning. I felt hopeful, almost cheerful. Promptly at 10 we sat opposite each other at her little table. She soon described a man standing beside me whom I recognized as one who had lived with my father's family for several years. By an unseen power tipping the table, and Mrs. S. calling the alphabet he told an incident of my school days, which only he, a few others, and myself had known, and which I had almost forgotten.

This was a test, so clear and conclusive, that my ever present fear that Spiritualism and mediumship were delusion and jugglery, fled away forever. My confidence in Mrs. Slattery's honesty was, and still is, sincere and unbounded. Soon she saw, and began describing my daughter, saying: "Oh, how she wants you to know she is here." Then, becoming enraptured she caught me up and on the paper lying on the table rapidly wrote: "Darling mother, I am here, and have never been very far from you, and shall not until I can see that you are reconciled to my loss. Dear mother, your loss is my gain. Try to think of me as one of the blessed angels of light. Try to feel that I am your daughter the same as ever."

That message came from my child. I have never doubted it. The language and even Mrs. Slattery's movements as she wrote were like hers. Instead of thinking of her as dead, in the grave, I began thinking of her "coming in the gloom of the angels of light." Gradually the gloom receded. In the eight years since passed I have led others to investigate and find comfort in the knowledge that brought peace and contentment to me. She is not lost, but "ever near us though unseen."

When alone, and not thinking particularly about her, I have suddenly realized her presence as clearly as though visible to sight. The following is part of a message received over four years ago. Part of it is in answer to questions I have never doubted its origin: "Do not doubt me, mother. I have been near to comfort and help you. You will come to my home sometime, my beautiful, beautiful home. Yes, I have learned the wonderful harmonies of the spirit realm. Here music flows in unceasing measure. Glorious melody shall float upon the ear as you enter the golden portal of that house of beauty and immortal blessedness. I would not leave my house and the companions of this lovely place for earth, though the earth is filled with beauty. I am glad that I passed from earth's cares and sorrows. Mother, do not mourn so much; you will rejoice and be glad. I have not left you; only my form has departed, but my spirit is often near. Mother, be careful of your strength; you have much to do on earth. What can I tell you that will express my unchanged affection for you and my dear father? But we shall meet by-and-by, never, never green, and blossoms of immortal beauty ever gladden the eye; where crystal streams forever glide, and breezes from the far off mountains of paradise waft their fragrance over all."

The Seibert Commission's report has no weight with me. The Presbyterian faith in which I was reared and which I publicly professed when converted, nearly forty years ago, failed me in the greatest stress of my life. Positive knowledge, and the plenty of it, too, alone could satisfy me. I no longer fear either death or life. Death is a meaningless word. I mourn no more. Like Mah-mo-ka,

"I will not keep her
From the land of Summer sunshine,
From the home of peace and plenty."

Life is full of meaning and full of work so much, to be done that I dare not indulge in idle longing for that beautiful home; yet its light is shining all about me and can never grow dim. Looking toward the near sunset I see no night there, only the radiant dawn of a blest immortal day.
Strong City, Ka. M. L. WOOD.

A Curious Dream.

To the Editor of the Religio-Philosophical Journal.

My personal knowledge of spiritual phenomena is so very small that I am not entitled to the name, but I have an all-absorbing desire to know the facts in relation to it, and therefore must have the help of a seer, which treats the subject, pro and con, in a fair and sensible manner. In its columns I see much interesting matter, for which I would look in vain in any other publication.

I have relatives and friends who are Spiritualists, and one in particular to whom I wrote a short time ago, who is a widow, with whose husband I have often talked on the two sciences, Geology and Archeology, and made extended journeys in quest of the specimens they have left for our inspection, and in the accompanying sketch he is spoken of by the name of R. All of the parties named were well known in Cincinnati.

Well, R. and D. left this world several years since, leaving their collections behind them, and the memories connected with them, and their acquaintances who were addicted to the same lines of labor and thought.

In my letter to this day I expressed a strong desire to know if in the realm to which R. and D. had been removed, they could follow their bent in collecting analogous specimens of a former age or ages, as they had been accustomed to do in this state of existence, at the same time saying that no pursuit in earth had so fascinated myself, as digging and finding the fossil treasures of the rocky strata of the Silurian formation in the State of Indiana; and this which follows, is the answer I received:

MR. G. W. MORSE.—Yours of the 11th inst. was received in due time. I did not think it required an answer, yet this morning I will write and tell you a strange dream I had last night. I dreamed I was in a strange place, in a great crowd; was all alone among many strangers. I thought I was standing as if waiting for some one, when I heard some man say, "There she is!" I looked towards the sound of the voice, and there stood D. and R. Both looked at me as he did when about 35 (died at 67). Of course we were glad to meet again.

R. said he had been looking for me some time. I said, "You still keep the same company." He said, "Yes—congenial companions," he continued. "Write to George Morse; tell him he never will know any more about geology or fossil hunting than he does now, until he arrives in this, the other life. You used to tell me I never would, but I thought differently. I have also found Spiritualism to be true, but you may be sure I did not sleep again that night, but thought of the many times I had said to him: What do you know after all these years of study?"

Yours truly
Now, what Spiritualistic writer, or author, if any, treats on the subjects broached, "Spiritual Geology and Archeology," will some one tell me?
GEO. W. MORSE.

There is something wrong within, among all those who are afraid to look within.

The Errors and Misstate

Jesse Shepard.

To the Editor of the Religio-Philosophical Journal.

I saw in the JOURNAL of January 14th, a letter from Jesse Shepard in answer to mediums about coming to this place. The letter contains so much error and falsehood that I deem it my duty to reply to it. He seems to have taken a decided stand against Spiritualism, and in favor of the churches. Why he does this more than I can tell. If he is of any worth "that the leading and wealthy Spiritualists of Los Angeles and San Diego" either belong to the churches or hold aloof from the sciences and public meetings. The facts are these: For the last six months there has been two meetings held here every Sunday, at 2 P. M. and 7 P. M. in G. T. Hall. The people that came. Among those that attend are some of the wealthiest people of San Diego; also mechanics, laborers and so-called common people, as intelligent as are found in any other city. This society is known as the Co-operative Spiritual Union. Its books contain 100 names as members, with nearly 200 more regular attendants. The present speaker is Paul F. Smith, assisted by Dr. T. B. Taylor, an able speaker from Tacoma, W. T.; also Mrs. White, a lady of rare ability. Never was the cause in San Diego in as prosperous condition and on as good footing as now. The ladies and hold weekly meetings and work as an auxiliary to the Co-operative Union; they have raised nearly \$400, to be invested in a library. I assure you that they hold prominent positions in society. A movement is on foot now to build a hall.

Mr. Shepard, speaking of magnetic healers, says "they must go, or it will be worse for their pockets. Christian science has done it." He says the schools of that kind exist here, and its adherents never mention Spiritualism. Oh! how good and pure they must be. How pleasant it must be to Mr. Shepard to go where they never mention the name. I have heard of no remarkable cures being performed by them. I know of one lady that died while under their treatment from neglect. As to magnetic healers I am acquainted with, but few of them; they tell me that they have all that they can do. Dr. W. H. King, an old magnetic healer, is certainly doing a good work here. I cannot understand Mr. Shepard when he says magnetic healers could heal the sick in 1870, but that 1887 is a different time. He says he has no theories to offer in the premises, but simply states facts. He maintains that he doesn't know why things account for it only the difference in time. In speaking of mediums he says they are not patronized as they used to be. I say here, without fear of successful contradiction that good test mediums in San Diego are overworked. There are but two or three here of that class. Mrs. Cury tells me that she daily turns away from eight to ten inquirers.

Will Mr. Shepard write to the JOURNAL as a Spiritualist, when it is well known here that he is opposed to them, is more than I can see. Not once has he offered to assist them in any way. If he having great experience as a medium could do a good work to help make them so, but instead he works with the Catholic Church. I am told that he joined that church last Sunday. He has been playing in that church some time. He gave a service here some time ago. He made the lady, who gave him the free use of her parlors, pay him \$2.00 before he commenced.
San Diego, Cal. HENRY H. NICHOLS.

The Divining Rod: Dowsing.

Lately there was an interesting correspondence in the Morning News on the divining or dowsing rod, all the writers admitting that there is something in it, it appears from a statement of Mr. F. W. M. of Plymouth, that the name "dowsing" is derived from a person of that name, who used the rod for discovering buried treasure. Mr. R. Brickwood, of Plymouth, states that the "divining rod" was commonly called "Moses' rod," probably from the rod with which Moses is supposed to have struck a rock in the wilderness from which water gushed forth. Only certain persons of either sex possess the faculty of using the divining or dowsing rod. The female diviners include Lady Noel, whose experiences are mentioned in the Quarterly Review, No. 44. Mr. J. Hicks and Mr. W. M. of Redruth, gave remarkable instances of the success of the divining rod, the last named gentleman explaining that the late Dr. Wm. Pryce, of Redruth, was a firm believer in the use of the rod, which answered him if a shoot of one year's growth. One of the letters contained the following extract from the work of the late John Harris, the Cornish miner poet, entitled "The Mountain Prophet, the Mine," etc., page 491. Referring to the dowsing rod the author says:—

"We'll try once more
What virtue's in the famous dowsing rod.
So from a whitethorn, with his large clasp knife,
The old man cut a twing, formed like a V,
And, holding it in both his oozy hands
Point upmost, he paced along the vale
From north to south, till, near the hangman oak,
The point turned downwards with a sudden
twitch."

And rays of joy shot from the old man's eyes.
Then back he went and forth he came again,
Holding the rod in both his oozy hands,
And down it went over the same mark'd spot.
So he was satisfied, and said, "Sink here:
There is a mineral chamber underneath
Will repay you for your little loss.
Behind you mount I used the rod,
And where it touched two laborers sank a pit,
Who now are coining titles and estates.
I'll wager, sinking here, you'll have a mine.
And o'er the hills the dowsing pass'd away."

The fact seems to have escaped the notice of the correspondents that in ten times the divining rod was used for other purposes than that of discovering water and minerals. It was applied to find the V-shaped rod, obtained from a shrub now called the witch-hazel, would unerringly turn in the direction in which a witch was to be found. Witch-hunting became the regular calling of certain persons. On being led into the presence of a company of women, the witch-hunter was accustomed to balance his rod when the forked end would turn to the person present supposed to be addicted to the practice of witchcraft. On such evidence as this thousands of poor creatures were condemned to death by drowning or burning, or in some other dreadful manner.—Cornubian, Eng.

Who is Never Crazy?

There are many firm believers in the theory that most people are crazy at times, and facts seem to support their belief. The following, from a source unknown to the writer will likely remind a number of our readers of some incident in their experience, which find time or its occurrence seemed to them most unaccountable.

"A wise man will step backward off a porch or into a mud puddle; a great philosopher will hunt for the specks that are in his hand or on his bare head, a hunter will sometimes shoot himself or his dog. A working girl had been feeding a great clothing knife for ten years. One day she watched the knife come down slowly upon her hand. Too late she woke out of her stupor with one hand gone. For a few seconds her mind had failed, and she sat by her machine a temporary lunatic and had watched the knife approach her own hand. A distinguished professor was teaching near a canal. Walking alone one evening in summer he walked as deliberately into the canal as he had been walking along the path a second before. He was brought to his senses by the water and mud and the absurdity of the situation. He had on a new suit of clothes and a new silk hat, but though the damage was thus great, he still laughs over the adventure. Our mail collector, in the iron boxes along the streets all sorts of papers and notices have been put in by some hand from whose motions the mind has become detached for a second. A gloriol pair of spectacles, a deed, a mortgage, a theater ticket, goes in, and on goes the person, holding on to the regular letter which should have been deposited. This is called absent-mindedness, but is a brief lunacy."

Chicago Daily News.—It is said that the Rev. E. P. Roe never begins a new novel without having first knelt down and invoked the divine blessing. We can readily believe this, but we should have increased respect for Brother Roe if we knew that at the completion of each of his novels he knelt down and prayed for mercy.

Dixie Jarrett Haygood.

To the Editor of the Religio-Philosophical Journal.

I notice in the JOURNAL of March 10th an item copied from the Savannah News, concerning this lady, and desire to make some comments which may prove interesting. While in New Orleans, a year ago, I learned the particulars of her husband's death, excitement of the Prohibition canvass in Georgia. At that time "Dixie," as she is familiarly called, had not discovered her great powers, but early in the present year I read a notice of her and became interested. I wrote to her and on Feb. 8th received a reply. She is descended, on both sides, from highly respectable families in Virginia, her father being a Jarrett and her mother, a Clopton. Dr. J. A. Clopton, of St. Louis, is a brother to her mother. He is a man in good standing and highly respected, as I learn from those who know him. Furthermore, Mrs. Kate Haygood, and I am in correspondence with her. In one of her letters she writes:

"Dixie certainly deserves the good will of everyone, for she is truly a good woman in every respect. She has three beautiful little children, two boys and one girl."

From her family and surroundings it seems to me that whatever her wonderful powers may be, whether spirit or psychic, that Dixie herself cannot be a fraud. She is still a young woman—27 last December—and I have every reason to think that she will prove of great value to the world in showing forth that there are spirit forces which popular science has hitherto ignored. Many seem to think that the so-called materializations furnish this proof, but even if genuine, they can be so successfully counterfeited that I wish Spiritualists would never patronize them again. But the powers which Dixie exhibits cannot be counterfeited. Think of a delicate little woman standing upon one foot, holding up a billiard cue in both hands, and defying two muscular men to push her backwards. In feats like this there is no opportunity for fraud and collusion.

Since writing the foregoing I have received another letter from Mrs. Dunlop to which she appended the following P. S.:

"Dixie is having great success in Southern Georgia. She will leave next week for the North and will visit St. Louis. Try and call on her. I wish I could go with her."

Notwithstanding the deep interest I feel in this new prodigy, still I cannot do so, as I am my own daughter, and detected in the practice of fraud. Unless Spiritualists are willing to take rank with mountebanks and charlatans, the time has come when they must not allow their affections, or emotions of any kind, to stand between them and the truth.

St. Louis, Mo., 16 South 22d St. W. H. CHANEY.

THE ILLUMINATED GHOST.

A Band of Texans with a Sheriff at Their Head, See a Hideous Spook.

For the last week rumors have reached town to the effect that a ghost could be seen suspended from the identical tree upon which Red Page had been hanged. Several parties reported that on riding along the road, which runs within twenty paces of the tree on which Page was hanged, they had seen, hanging in midair, a ghost-like figure at least eight feet in length, and which emitted a pale, silvery light. It created such excitement that a crowd was made up, headed by Sheriff F. M. Black, to go down and investigate. Accordingly, at 9 o'clock that night a crowd of about twenty-five proceeded to the place where the ghostly materialized. They rode forward, and there stood the tree upon which Page had paid the last great penalty, but no ghost, goblin, or anything else was to be seen. Just then some one happened to look toward the tree. An exclamation of surprise and horror broke from his lips. For there, not twenty steps distant, hung the ghostly object. A feeling of horror pervaded the crowd. The blood ran chill and cold in the veins. With bated faces the crowd stood agast. No one dared to move. One seemed glued to his saddle without the power of moving or speaking, for all recognized at once that they were in the presence of something dreadful and mysterious, and it seemed to be composed of a grayish-white substance and was surrounded by a faint, pale, mysterious light. It appeared to be about eight feet in length with a long, skinny, shriveled neck. Its face could not be seen distinctly. After viewing the unearthly object for some minutes the crowd rode off a few hundred yards and a consultation was held as to what steps should be taken. Of all that crowd there was not one who would approach it, for all were satisfied that it was not of this earth and no one present was particularly anxious of forming a more intimate acquaintance with this weird visitor from the great unknown. The crowd returned to town without investigating further.—Madisonville (Tex.) Watchman.

Mrs. Carrie Twing.

To the Editor of the Religio-Philosophical Journal.

In your paper of March 24, a correspondent from Brooklyn, who seems ashamed to give his name, alludes to the lady above mentioned, as well as her control. Mrs. Twing has lectured recently in Saratoga, Troy and Albany, both before and after her recent mission in Brooklyn, and has given almost universal satisfaction. When she speaks in her normal condition her remarks are very winning, and produce a marked effect by her candor and simplicity. When she submits to her control, she is evidently in a deep trance and is unaware of what is spoken through her by the person calling himself "Chabod." This spirit attempts to withhold his real name, but good judges of the writings of Artemus Ward, believe it to be him. Whether so or not, it is wholly immaterial, as under all of his apparent foolishness, there is a wonderful vein of sarcasm and shrewdly calculated to attract attention and it is well calculated to excite inquiry and lead to investigation. His many tests of things past, present and to come have been remarkable, and although his manner and language strikes many as undignified and almost foolish, yet it is more absurd than the practice of drinking wine in church and eating bread under the pretense that persons are thus eating the body and drinking the blood of a man who was crucified by the church over eighteen centuries since.

A few well meaning persons criticize each one of our public lectures; but it would be well to remember that they are all human and in one sense are martyrs for the public good. Where they are honest and truthful, they should receive the sympathy and support of all persons who wish to break the chains of superstition and enlighten humanity.

Yours for truth and justice
Saratoga Springs, N. Y. E. F. BULLARD.

Lost Keys Found By Spirits.

To the Editor of the Religio-Philosophical Journal.

We used to be just as skeptical as skeptics could be—three of us—Self, husband and adopted daughter. The keys to our poultry house and yard were lost. They had been looked for diligently by every member of the family for more than a week, but as no one could find them, they were given up. We had a little music stand that used to do queer things sometimes, and often spelled out messages that upon it, as we had often done before, it seemed to be unusually vigorous and active, jumping around at a great rate, so much that we were quite nonplussed, and couldn't think of anything proper to say, although we knew it was waiting to be interrogated. Presently I thought of our lost keys, and asked if the controlling influences could tell us where they had gone. While one of us said the alphabet in the usual way, they spelled, "Will try." They in a moment said, "Found." "Where?" "In cowshed, on window stool."

It was dark, the lantern was lighted, the search was made, and the lost keys were found, just as they had said.
Troy, N. Y. MRS. C. A. WOODRUFF.

T. A. Denton writes as follows from Corsicana, Tex.:

We visit regularly twice a week at my house and at the house of an old-time Spiritualist. We are now getting communications regularly through entranced mediums. We began our experiments with the determination to accept truth from whatever source it came, and the result has been more than we expected.

Notes and Extracts on Miscellaneous Subjects.

Charles James Fox was in parliament at 19.

Gladstone was in parliament at 22, and at 24 was lord of the treasury.
Lord Bacon graduated at Cambridge when 16, and was called to the bar at 21.

Peel was in parliament at 21, and Palm erston was lord of the admiralty at 23.

Henry Clay was in the Senate of the United States at 29, contrary to the constitution.

Gustavus Adolphus ascended the throne at 16; before he was 34 he was one of the great rulers of Europe.

Judge Story was at Harvard at 15, in Congress at 20, and judge of the Supreme Court of the United States at 32.

Martin Luther had become largely distinguished at 24, and at 30 had reached the topmost round of his world-wide fame.

Condé conducted a memorable campaign at 17, and at 22 he, and Turenne also, were of the most illustrious men of their time.

Webster was in college at 15, gave earnest of his great future before he was 25, and at 30 was the peer of the ablest men in Congress.

William H. Seward commenced the practice of law at 21, at 31 was President of a State convention, and at 37 Governor of New York.

Washington was a distinguished colonel in the army at 22, early in his public affairs, commander of the forces at 43, and President at 57.

Napoleon at 25 commanded the army of Italy. At 30 he was not only one of the most illustrious generals of all time, but one of the great lawgivers of the world. At 46 he saw Waterloo.

The great Leo X. was pope at 38; having finished his academic training, he took the office of cardinal at 18—only twelve months younger than was Charles James Fox when he entered parliament.

Only one civilian out of the Presidents of this country gained his first election after he was 60, and that one was James Buchanan. The chance for the Presidency after 60 is small and growing less.

William Pitt entered the university at 14, was chancellor of the exchequer at 22, prime minister at 24, and so continued for twenty years; and at 35 was the most powerful uncrowned head in Europe.

Hamilton was in King's college at 16; when 17 he made a notable address on public affairs to the citizens of New York; at 20 he was intrusted with a most important mission to Gen. Gates; was in Congress at 25, and Secretary of the Treasury at 32.

John Quincy Adams at the age of 14 was secretary to Mr. Dana, then minister to the Russian court; at 20 he was himself minister to Prussia; at 35 he was minister to Russia; at 48 he was minister to England; at 54 he was Secretary of State, and President at 57.—Boston Gazette.

Prof. Bergmann, who is attending the German Crown Prince, is a tall, fine-looking man, with a high forehead, long hair, full beard, large nose, and blue eyes.

Dr. Hammond is strongly opposed to the substitution of electricity for hanging, arguing that death by strangulation with a silk or cotton rope is painless and altogether a rather agreeable sensation.

The practice of covering clusters of grapes by placing paper bags about them commenced some five years ago, and resulted in producing fruit without spot or blemish. Recently several gardeners have bagged tomatoes and the pears produced on dwarf trees with equally good result.

Land in many parts of California is becoming too valuable for wheat growing, and large tracts are passing into orchards and vineyards. It is expected that before many years have passed the bulk of the wheat growing lands of to-day will be more profitably used.

It is a curious fact that wasps' nests sometimes take fire, as is supposed by the chemical action of the wax upon the material of which the nest is composed. Undoubtedly many fires of unknown origin in haystacks and farm buildings may thus be accounted for.

It is said that dry-rot, the enemy of builders, is a sort of contagious disease. Good authorities state that it can be carried by saws and other tools, which have been in contact with affected wood, and that such contact and impregnation is often the cause of the mysteriously rapid decay of originally sound timbers.

The following is recommended as an efficient means of removing particles from the eye: Make a loop by doubling a horse-hair. Raise the lid of the eye in which the foreign particle, slip the loop over it, and, placing the lid in contact with the eyeball with the loop, and the particle will be drawn out with it.

Erlenmeyer in his work on the opium habit records a case in which fatal tubercular poisoning was believed to have been produced by the hypodermic needle. A physician, aged 38, who had been accustomed to use the same needle for himself and a tubercular patient, died suddenly, and at the autopsy a tuberculous, strictly localized to the peritoneum, was found.

The Ellenville Glass Company, near Albany, N. Y., has been experimenting with powdered granite as a substitute for sand in making glass, and find that it is excellently adapted to such uses. Granite from the Shawangunk mountains is used, and the company is fitting up its works to grind the dirty stone. Several of the bed-plate stones for the grinders weigh over fifteen tons each.

A large specimen of a Canadian panther was shot on the fourteenth concession of Elma, Ontario, in the county of Perth, on the morning of Feb. 22. The animal has been a terror to the neighbors of that settlement for some time past. It has killed sheep, lambs, and other animals in great numbers. It was shot on the day mentioned by a young man named William Tyndal. At the time he shot it it was in the act of devouring a horse.

One of the oldest industries in Egypt is artificial egg-hatching, principally engaged in by Copts. There are about seven hundred establishments of this nature in the country, and the production of chickens from the ovens has been estimated at from ten million to twelve million annually. The season for incubating lasts through three months of the early summer. The country people bring eggs to the proprietors of the "farrowages," and give two good eggs for every newly-hatched chick.

Spiritualism & Science.

(Continued from First Page.)

mediums can be tolerated are past. Those great movements which have changed the aspect and character of human affairs, have been great inspirations of progress. No student of history can account for the wonderful phenomena of social and political growth without realizing that great forces out of the unseen universe have swept over the face of society and the world.

There are difficulties in the way of explaining mediumship. We do not understand it fully. It needs more study. There are some minds fitted for it; some are not. There are minds among us that are not critical or scientific, but they are trustful and religious. To them the fact of spirit return is enough; it pleasingly stimulates their emotional nature; and they get unquestionably the most peace and joy out of Spiritualism; it is a consolation in bereavement and sorrow, and in times of prosperity a delight. Such persons are made unhappy by the controversies incident to a cause like Spiritualism. Theological questions come into the problems. Rancor and party spirit are engendered. The religious mind looks upon such scenes of warfare as disastrous, but the critical mind knows that this is the only way by which the false can be sifted from the true, and old errors pulverized.

Just a word about criticism: There may be too much criticism. A plant wants no more wind than it can resist. Mediums can only bear a just and sensible criticism, but without it the movement will be overrun by vipers. "Extremes are dangerous," said some one; "moderation in all things will bring us safely through."

In conclusion, then, scientific Spiritualism demands facts as they are in nature. Every fact must be examined completely. We must study the conditions under which they occur. No idea should be entertained that we are in the presence of divine or superior beings; awe and devotion will spoil our critical and scientific power. We must look at a spirit as calmly as the professor of anatomy lays bare the different organs of the body. All the other forms adopted in testing mediums can be dispensed with, and the reality of spirit phenomena placed beyond dispute. The old cry of conditions must be maintained, but will not do in its old form. Men have lost their common sense when they cry out as a noted character in Spiritualism did some time ago at Onset Bay: "I am for mediums, and Onset Bay every time!" Those who get into that state of mind, are hardly in the realm of reason, and with thinking men and women their testimony will never amount to much.

Spiritualism is a branch of anthropology. Psychology must be studied before we can know much of the attributes and qualities of mind, and how they are acted upon and stand related to the province of spirit nature. What is a mind? and what is there left of it after the death of the body? These are questions to be answered after the study of ages. We have no faculty to receive teaching from the Spirit-world itself much in advance of the present state of human knowledge.

It is fortunate for the human intellect that so many problems are yet to be settled. There is something to do in future ages. Man will always be interested in the problems, the wonders, and the speculations of the future life. The phenomena will have to be debated, error crushed, fraud stamped out, and the theorizings of inspired dreamers and system-mongers laid aside. Scientific stability and authority will come last.

Civilization marks upon the chart of time three stages: the Age of Faith, the Age of Metaphysics, and the Age of Science. Spiritualism is in the middle stage generally. We want to get it into the last stage, the Age of Science; then we shall fully realize that death does not kill the soul; spirits will have a greater command of mediums; mediums will know their duty. Humanity thus inspired and supported by the wise and superior minds of vast ages of experience will march forward in the solution of those problems of government, liberty, social progress, material felicity, intellectual development, and essential and great accomplishment, which are the end of human effort. Under the sublime genius of the Spirit-world man will attain to a higher attitude and more auspicious influences will come to the world.

From Here to Heaven by Telegraph.

(Continued from Fifth Page.)

man" that I have not rejected nor distrusted nor in any way renounced Christ or his teachings; but have simply learned to understand his mission to be purely one of reconciliation, and that, too, wholly man-ward. God is reconciled and has never been anything else, and has no such debasing attributes as hatred, revenge, etc. Infinite love is incompatible with any hatred. Infinite mercy leaves no room for revenge, nor any other such degrading qualities as are beneath even a reasonably good man. When God says "Vengeance is mine, I will repay," he does not say that he will exercise that or any other prerogative in a revengeful spirit. Man may need to be reconciled to God, but God to man—never! God is always ready to do his part without any coaxing. Christ, by precept and example, may turn our faces toward God, and in that sense be to us "The Way," but Infinite Wisdom needs no instruction from Christ or any other finite source.

I am no backslider, but so far as I am out of the church I am up above it, and have simply advanced to where my brethren are slowly but surely coming. I must also insist that my advance on the important matters which I am about to touch upon was radical and permanent before I had any practical knowledge of what the world calls Spiritualism. I simply began to "practice what I preached" to my classes in moral science, as shown in the following from Paley's Evidences of Christianity, page 320: "A species of candour which is shown towards every other book is sometimes refused to the Scriptures; and that is the placing of a distinction between judgment and testimony." "On other subjects we naturally separate facts from opinions, testimony from observation, narrative from argument." The primitive Christian church had no such doctrines as are now held. The creedal notions were formulated during the dark ages, and are in no sense authorized by scripture, rightly translated. With modern facilities for biblical research every man should formulate his own creed, and it need not occupy more than two lines. I can give mine in seven words—Do as you would be done by. None of the usual elements of creed about that? So much the better.

Nature's teachings are as true and sacred as are teachings of Revelation, yet no one reviles a scientist who in the light of a better understanding explodes some theory that had been sincerely believed in for ages, or overthrows the pet scheme of some ancient school of philosophers. No one supposes for a moment that nature or that God through nature teaches anything different from or

inconsistent with her teachings of two thousand or five thousand years ago. The scientist is not charged with trying to make nature out to be a liar,—neither should the modern Bible student be charged with anything else than an honest endeavor to seek and establish the truth and avoid the errors made by men who never saw Christ nor anything else that was as near Christ-like as may be seen in our own mind every day.

To make my meaning plainer, permit me to particularize. Suppose that we were thoroughly familiar with the doctrinal teachings of the various denominations, (and they are all on about the same par,) but that none of us had ever seen a Bible; and that now after we have grown to the years of maturity we were permitted to read for ourselves the blessed pages of the gospel. [Gospel—God spell; from God—good, and spell—tidings or news. Good news.] We should naturally compare everything we come to with the doctrines we had been brought up to believe, but the words of the gospel would be all new to us, and we would have the full benefit of our first impressions of them, undulled by formal iterations. Our convictions of its meaning would be still to be formed, not perverted from childhood into ancient ruts and grooves.

Now our "Christian authority" teaches us in these words:

"Let us hold this an undoubted truth which no opposition can ever shake, that the mind of man is so completely alienated from the righteousness of God, that it conceives, desires and undertakes everything that is impious, perverse, base, impure and flagitious; that his heart is so thoroughly infected by the poison of sin, that it cannot produce anything but what is corrupt; and that if at any time men do any thing apparently good, yet the mind always remains involved in hypocrisy and fallacious obliquity, and the heart enslaved by its inward perverseness. . . . In vain do we look in our nature for anything that is good." And so throughout our doctrinal works this sentiment is reiterated again and again, apparently seeking by sweep of condemnation, to leave no loophole for human self-respect. Witness this: "Everything in man, the understanding and the will, the soul and the body, is polluted. . . . Man is of himself nothing else than concupiscence."

Another: "Man cannot be excited or biased to anything but what is evil, and this being so, there is no impropriety in affirming that he is under the necessity of sinning." You see clearly that this makes out that Deity himself is the author of evil. In fact we have it in their own words here: "God himself rejects the idea that sin and crime occur by the permission and not by the will of God." And again: "Wicked men and the devil himself can effect nothing but by the secret will of God." And further: "God intended the deception of that perfidious king, Ahab; the devil offers his services for that purpose, and is sent with a positive commission to be a lying spirit in the mouth of all the Prophets." (1 Kings XXII, 20-23.)

Another: "Whatever cruelties the Chaldeans exercised in Judea, Jeremiah pronounces it to be the work of God." Also: "While God by means of the impious fulfills his secret decrees, they are not excusable."

And so it goes on, even in the face of that common sentiment which prompts all mankind in hours of sorrow or peril to invoke upon themselves or those they love, the blessing of the Almighty, the doctrine, true to its precept of human worthlessness, says: "God finds nothing in men which can incite Him to bless them."

But upon reading the gospel for ourselves, how surprised we should be to find,—"Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are peacemakers, for they shall be called the children of God." [Matt. V, 3-10.] And then we would reason with ourselves, that if this be Christ's word and Christ be true, the founders of our faith have willfully lied to us, or else in their eager desire to exercise a dogmatic power over us, they have, at the very best, been most grievously mistaken.

Take another illustration. I deem it a daring thing to speak of innocence that has never sinned, as steeped in pollution, and hateful to its Maker. But "Christian authority" goes on to say: "We derive an innate depravity from our very birth, and the denial of this is an instance of consummate impudence. . . . All children without a single exception, are polluted as soon as they exist. . . . Infants themselves, as they bring their condemnation into the world with them, are rendered obnoxious to punishment by their own sinfulness. For though they have not yet produced the fruits of their iniquity, yet they have the seed of it in them: their whole nature cannot but be odious and abominable to God." Then we turn to our newly found gospel and read: "Jesus took little children in his arms and blessed them, saying: 'Of such is the kingdom of heaven;' and to his disciples he added: 'Except ye receive the kingdom of God as a little child, ye can not enter therein.'" [Luke XVIII, 15-17.] Oh, what a relief!

There are many other instances, but I will give only one more of this kind. "Christian authority" says: "There never was an action performed by a pious man, which if examined by the scrutinizing eye of divine justice would not deserve condemnation." "Conversion is entirely of God, because we are not sufficient even to think." "Man is not possessed of free will to do good works unless he be assisted by grace and that special grace which is bestowed alone on the elect in regeneration, for they are fanatics who pretend that grace is offered equally and promiscuously to all." "God elected whom he would and before they were born, laid up in reserve for them the grace with which he determined to favor them." "To say that faith is nothing unless charity be joined withal, is a devilish and blasphemous doctrine. . . . every doer of the law and every moral worker is accursed."

But in the new gospel we should find Christ saying: "When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed: they cannot recompense thee but thou shalt be recompensed at the resurrection of the just." [Luke, XIV, 13, 14.] One of the greatest doctrinal writers, Luther, says: "He that says the gospel requires works for salvation, I say flat and plain, is a liar." But in the gospel itself we read, "Whosoever shall do and teach the commandments, the same shall be called great in the kingdom of heaven." [Matt., V, 19.] And as we proceed in the beautiful gospel story, new surprises would meet us at every step. That sinner of the olden times, was she with her many sins forgiven because she believed much? We find the record to read, "Because she loved much." [Luke, VIII, 47.] And that other

sinner set in the midst for condemnation, was she bade to go and believe that a Holy Vicar bore her sins? No. We read that she was left uncondemned and bade to "go and sin no more." [John VIII, 10.]

When the king says to those on his right "Come, inherit the Kingdom," he assigns the reasons for his choice. "I was an hungred and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked and ye clothed me; sick and in prison and ye visited me." And when they who were thus addressed disclaimed having rendered him service the reply is: "Inasmuch as ye did it unto the least of these my brethren, ye did it unto me." Could we construe this except to mean that we best serve God when we do good to the lowliest of his creatures; and that if we spend our lives here in such good deeds, then when death summons us to another phase of life, our estate there will be a happy one? Yet if we still retained our orthodox proclivities, would it not seem to us that the words of the king ought to have been: "Come inherit the Kingdom; for I have elected you of free grace to enter it without reference to your works on earth, whether they have been good or whether they have been evil." Now let us inquire who according to Christ were to go into punishment, who were to suffer instead of enjoying? They who, wrapt up during their earth life in selfishness failed to minister to their fellow creatures. But with the aforesaid doctrine in view, we should feel that the sentence of the condemned ought to have been couched in some such words as these: "Depart, ye cursed, to dwell forever with the Devil and his angels, for so from the foundations of the world was it determined, or ever ye were born or had done good or ill. That my purpose according to election might stand, not of works but of him that calleth, I select as seemeth good to me. These on my right hand have I loved, but ye have I hated." You will doubtless say that this is impious. I agree with you. It is the very climax of impiety. But it is John Calvin's impiety; not mine. And it is an impiety which has shocked the world's sense of right and wrong to such an extent that the Protestant clergy of this enlightened age are daily giving their verdict against it. They are waking up to the fact that about two thirds of the planks in their platform are too much decayed to be safe. One of these planks has literally rotted before our eyes. I refer to the doctrine of infant damnation. I have heard it myself (and doubtless you have, too,) preached at the funeral of an innocent babe, and the mourners and all with one accord lamented sincerely that the precious infant had not lived until it was old enough to exercise faith in the Vicarious Atonement. I am sincerely grateful, and so are you, that that plank is too rotten to longer bear the weight of the most emaciated specimen of clerical humanity that has strength enough to preach from it.

The doctrine of Eternal Punishment is another plank that is so far gone as to be rarely occupied. It outrages all God-implemented ideas of justice; and the Scriptures, properly translated, do not teach it. Although it is still in the creed, few, very few, can find it in their hearts to believe it,—and this only shows that their hearts are growing better by reason of the truth that is in some of their doctrines, despite the error that is in others. To make punishment eternal is to deprive it of all its benefits, and there is neither wisdom nor justice in it.

In thus comparing the creed with the gospel, a la Robert Dale Owen, this article has grown too long to permit such an answer as I would like to give on the doctrine of the Trinity. I have extracts from the writings of more than three hundred Trinitarian authors who are leading Bishops, etc., and in every sense "Christian authority," and who oppose this doctrine though they are themselves the dignitaries of their respected sects. I shall give but three short specimens:

Dr. Clarke; Polemical writings, p. 126, says: "This doctrine (that from the eternal essence there proceeded from all eternity, two other essences, the Son and the Holy Spirit) cannot be expressed in an intelligible manner in the phrase, style and dialect of the Holy Scripture alone; which may give no small cause of suspicion, were there no other reason besides, that it is not the doctrine of the Apostles. There is no authority on earth that can oblige us to substitute any expressions invented since the time of the Apostles to those that these holy and inspired men used."

Dr. Robert South; Considerations Concerning The Trinity, p. 38 says: "It must be allowed that there is no such proposition as this, that 'one and the same God is three different persons,' formally and in terms to be found in the Sacred Writings, either of the Old or New Testament; neither is it pretended that there is any word of the same signification or importance with the word 'Trinity,' used in Scripture with relation to God."

Dr. Archibald MacLaine; Translations of Ecclesiastical History, Vol. V, Part II, Chap. 5, Sec. 9, says, "The invention and use of such mysterious terms as have no place in Scripture are undoubtedly pernicious to true religion. . . . Theophilus of Antioch (who died about the year 181,) was the first who made use of the word 'Trinity' to express the distinction of what divines call persons in the Godhead. The Christian church is very little obliged to him for his invention. The use of this and other unscriptural terms, to which men either attach no ideas or false ones, has wounded peace and charity without promoting truth and knowledge. It has produced heresies of the worst kind."

Now if these things had been uttered truthfully by the veriest skeptics and atheists, they would be entitled to a serious consideration on our part; but when they come to us from the most honored leaders of the Trinitarian churches, they strike us with irresistible force. There is no way of escape but to stubbornly shut our eyes to the gospel, and blindly follow the creed-makers of the dark ages. This I could not do;—neither can you nor any one else whose intelligence enables him to comprehend the situation.

For hundreds of texts which will "harmonize this new light with my twenty years' faith which surely had some foundation," etc., read Eugene Crowell's Primitive Christianity and Modern Spiritualism. You will find there about a thousand pages of evidence, that they are identical. Also read, Advancement of Science, by Professor Tyndall; and Biography of Satan, by K. Graves. These books are all right to the point, but I have not room to quote a line from any of them.

To close let me say, that though the whole structure of sectarianism be shaken to its very foundations, there is not the least danger that true religion will be at all harmed. True religion is God-implemented in the human soul, and no amount of sectarian convulsion can prevent it from eventually expressing itself in harmony with truth as comprehended in both Reason and Revelation.

H. D. G.

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PETER OGDEN, M. D.

The more one judges the less one loves.—Balzac.

I can promise to be sincere, but I cannot promise to be impartial.—Goethe.

'Tis with our judgments as our watches—none go just alike, yet each believes his own.—Pope.

How little do they see what is, who frame their hasty judgment upon that which seems!—Southey.

Wise sayings often fall on barren ground; but a kind word is never thrown away.—Arthur Helps.

The discovery of what is true and the practice of that which is good are the two most important objects of philosophy.—Voltaire.

Mystery is the antagonist of truth. It is a fog of human invention, that obscures truth, and represents it in distortion.—Thomas Paine.

One principal point of good breeding is to suit our behavior to the three several degrees of men—our superiors, our equals, and those below us.—Swift.

Let a man take time enough for the most trivial deed, though it be but the paring of his nails. The buds swell imperceptibly, without hurry or confusion,—as if the short spring days were an eternity.—Thoreau.

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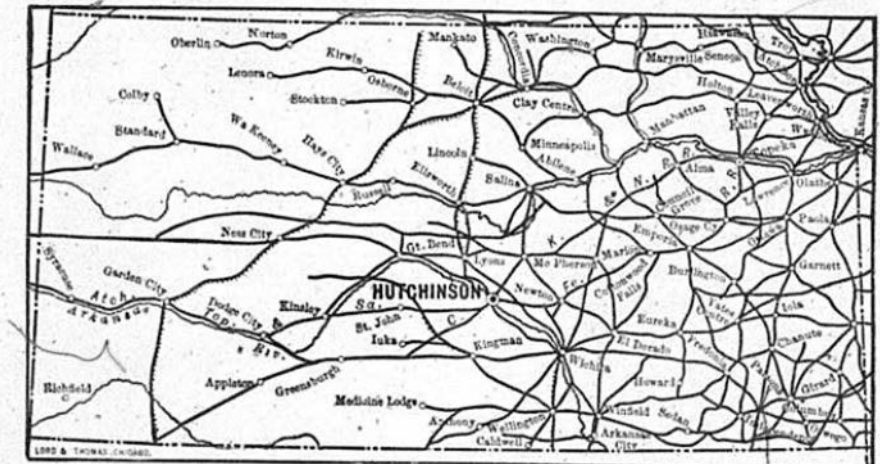
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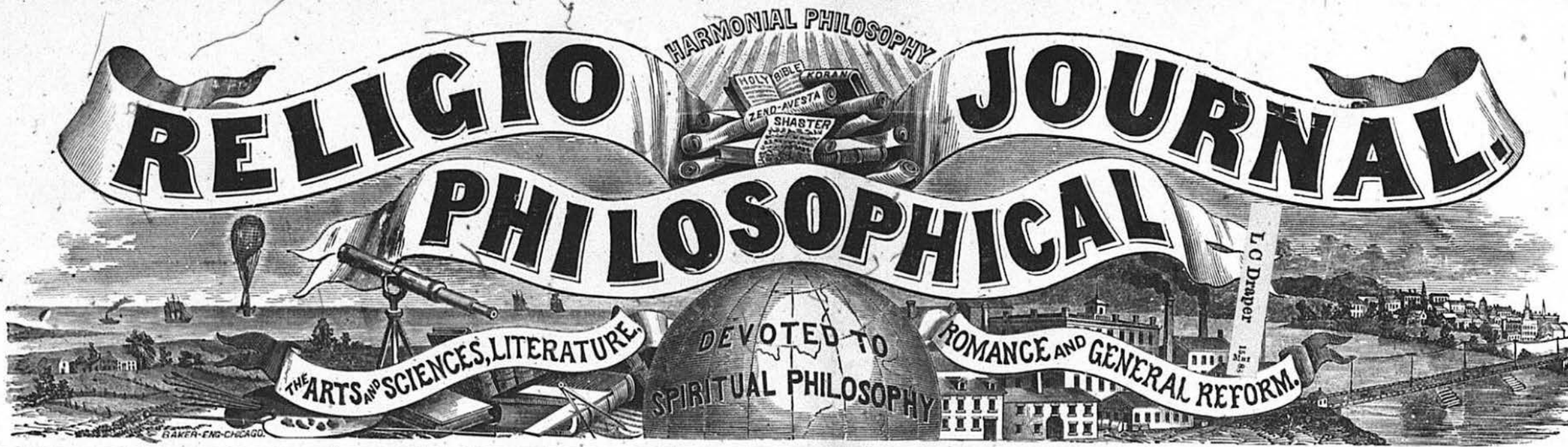
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CHICAGO, MARCH 31, 1888.

No. 6

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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THE DUTY OF LIBERALS.

A Sermon Delivered by Rev. M. J. Savage, Boston.

As setting forth the attitude in which we stand to the past and in which liberals stand with an emphasis peculiar to themselves and as hinting the duty which we owe to humanity in the light of what the past has done for us, I shall begin by reading the following verses, written by Mrs. Julia C. R. Dorr:—

"Heir of all the ages, I—
Heir of all that they have wrought!
All their store of empire high,
All their wealth of precious thought!
"Every golden deed of theirs
Sheds its lustre on my way;
All their labors, all their prayers,
Sanctify this present day.
"Heir of all that they have earned
By their passion and their tears,
Heir of all that they have learned
Through the weary, toiling years.
"Heir of all the faith sublime
On whose wings they soared to heaven,
Heir of every hope that time
To earth's fainting sons hath given,—
"Aspirations pure and high,
Strength to do and to endure,
Heir of all the ages, I—
Lo! I am no longer poor."

As we contemplate the relation in which we stand to our own time and the question of the duty which we owe to our fellow-men and to the future, we need to take this point of view regarding what has come down to us by inheritance from all the past. We do not often enough think of our duty in the light of an obligation like this. Whatever we possess to-day of any value has come to us as an outright gift from this same toiling, struggling, aspiring humanity to which we belong; has come to us from God, the source of all, through this humanity as medium. If we think we have achieved something by means of our own brain or hands, the brain and the hands are gifts from God through this channel. All the inventions, all the discoveries, all the scientific achievement, all the search for beauty, all political progress, all industrial attainment, all that make up the civilization of which we are a part, have come to us from God through our fellow-men. And, of liberals, it can be said that they alone have entered upon the full, complete inheritance of all that the world has wrought. The inheritance indeed waits for others. It is as open and free to them as to us, but the grandest part of it all they have not yet enough faith in God and in themselves to open their brains, their hearts, and their hands to accept; for, certainly, the most magnificent treasure of the past that has been handed down to us is so much of truth concerning God, concerning man, concerning destiny, as makes up the achievement of the world until this present hour. And the liberal church, I say, is the only one that has yet dared, in high, grand trust in God, to take this as its own. We have not only the inheritance of political achievement, of industrial achievement, of artistic and scientific development, but we have entered upon the inheritance of the world's religious achievement. Not only one Bible, but all bibles, are ours; not only one Savior, but all saviors; not only one martyr, but all martyrs; not only one leader, but all leaders. All those who have done anything to help the world to find the right path, all that have dared to lead on the world to something newer and higher, all who have wrought to make humanity better,—these are ours in

full fellowship; and we take to-day the result of all that they have gained. If that grand old saying, *Noblesse oblige*, be true of any one, it is certainly true of us; for the duty that devolves upon us corresponds with the achievement and the attainment of the present hour. Our duty is as great as our opportunity, as great as the gifts which we have received; and we have no right simply to enter upon this inheritance as parasites or as spendthrifts, and take it and use it without seeing to it that the world is left as rich, at least, as it was when we were born. Those who are truly noble and who truly appreciate what it means to be a son or daughter of God and a member of such a race as ours will not only see that they must leave the world as rich, but that they must do something to make it even a little richer than they found it. The duty, then, of liberals, in the light of their inheritance from the past, the duty of the faith which they have wrought out, their duty through the ministry of that faith to their fellow-men, is the plain and simple thing which I wish to urge upon your thought and your consciences to-day.

While it is true that liberals have received a larger inheritance, and therefore have inherited a larger obligation, than anybody else in all the world, it is true at the same time, and for a satisfactory reason, that the great majority of liberals perhaps feel less obligation than those who still adhere to the old faith. This is not a strange condition of affairs. It is perfectly natural and necessary, springing out of the process of transition through which we are passing. For, as I have had occasion to tell you more than once, and I cannot tell it to you too often, we are passing through the mightiest and farthest-reaching revolution of thought that the world has ever known. But we have lost the old motives. So long as men believed that every one they met was living a brief probation on this planet, the end of which was to be eternal bliss in heaven or eternal misery in hell, and which depended upon whether they accepted certain religious ideas and conformed to certain methods of worship or not, no man who was humane could help feeling an incessant and continuous sense of obligation,—an obligation that superseded every other thought. But we have changed our conception of all that. We no longer believe that this life is a probation that fixes the eternal destiny of the soul. Hell is looked upon by most intelligent people as a barbaric myth. Heaven has become, in the minds of many, nothing more than an interrogation point. Thousands of liberals question whether there is any satisfactory evidence of any future life at all. The motive, therefore, that used to be so powerful over the thoughts and minds and hearts of men has become weakened. We are out of the old, and yet not quite into the new. And yet I believe with my whole soul that, if intelligent men did come to comprehend the situation, and to understand the relation in which we stand to God and to our fellow-men, to comprehend the relation in which this life stands to another life which is only a continuation of this,—I believe, I repeat, that we should find a mightier set of motives than any of which the past ever dreamed.

The first thing, then, that liberals need is a set of convictions. They are confused; they are disturbed, the universe is so large. The flood of light that has come has blinded people. They do not yet see their way clearly; and so they are drifting. Shall I be very far from right if I say that the majority of liberal men and women cannot be said to be the possessors of convictions? They have prejudices, they have inherited notions, they have ideas, they have feelings, they have ambitions. But what is a conviction? A conviction is that of which a person has become convinced. But that implies thought, that implies a looking over the condition of the world's affairs. It implies something of a comprehension of the past, the present, and of the probable future. And yet it is without question a fact that the men who have convictions are the only ones who count. You all count when the census is being taken; but how many of you count as a positive force in the religious life of your time, of your city? How many stand for something, so that, if you were taken away, that which you supported would fall? How many of you mean anything more than a cipher, which coming after a figure may add a little to the force of it on account of the number, but which is of no value as it stands alone? I would rather be a voice, though a feeble one, than to be the loudest kind of an echo. How many voices are there among the liberals of the present time?

If you were to ask many men why they are in any particular church, the answer would be the same you would be obliged to give concerning a bit of drift-wood, if asked why it happened to be in a particular eddy,—that it floated by the current to its present position; it had nothing to do with getting there. Men and women are governed by questions of fashion, of convenience, of nearness to a particular church building, as to where their friends attend, if they go to church at all. Men and women easily marry out of one church into another, having no regard to the question of belief involved in the process. They are governed by all sorts of influences except that of minds made up in the light of independent, free thought. And yet, as I said, it is only the men and women who have convictions and who stand for them, who make up the motive force of the world.

And now I wish to outline a few convictions of which you ought to possess yourselves, as free, intelligent men and women. In the first place, you need to become con-

vinced in your own minds as to which way this old world is moving under the impulse of the divine Power that is guiding it. Which way is God leading the world? You need to remember that God does not lead this world, considered as a moral and religious institution, except through the agency of men and women. As Luther said, "God has need of strong men." God works through the brain, the heart, the conscience, the enthusiasm, of men and women. Which way, then, in your opinion, is the world moving? Is it moving in the direction where we stand, towards which we are looking? People used to hold a conception of God as outside all this system of things, as working on it miraculously and magically; of salvation as a miraculous, magical process. The world is moving away from that thought and towards a belief in God as immanent in his works,—the life, the heart, the soul, and towards salvation, not as a magical process or change in the heart, the soul, by which one is fitted to live in one particular place or is sent to some other particular place in the future world, but as being inherent in character. Man is a child of God; and he serves God not primarily by rites and services and rituals and prayers, but by right thinking and by right feeling, by right action, by becoming like him, in short. This is salvation.

Now, do you believe that the world is moving in this direction? If so, what? The result that should follow may be forcibly illustrated by an anecdote told of Abraham Lincoln. Soon after the opening of the war, some one came in, and said to him: "Mr. President, what makes you feel sure that God is on our side in this conflict? People at the South are religious. They believe that they are right. They are praying just as much as we are. How do you know that God is not on their side?" And the reply came, containing a principle that we ought never to forget. "It has never occurred to me," said Mr. Lincoln, "to ask whether God is on our side. The one thing I am anxious about is to find out where God is, and get on his side."

Which way, then, is the world moving? If you have convinced yourself in your own minds which way, then it is your business to cast your total influence with this drift of the divine energy through the ages,—not to fight against God, not to be an eddy in the great stream of progress, not to be a reactionary force, but to find out where God is, and to get on his side actively, earnestly, helpfully, and not simply drift on the great current of affairs.

There is another conviction by which you need to be possessed; and that is concerning the importance of correct thinking, correct theory in religion. This world is dominated by thought ultimately. If you can only find out what people are doing, you need not ask them whether they have a theory or what that theory is. They reveal the real theory of their lives by their actions. It is the thought of somebody as to what ought to be done and how it ought to be done that determines all conduct, whether it be in religion or business or science or art, or wherever it may be. Since theory is of this supreme importance in religious thinking, it follows that false theory, wrong thinking in religion, is a source of waste and hindrance beyond any power of human calculation. Just think of it for a moment! Suppose all the world could bend its energies, give its thought, its time, its money, its strength, to following after truth along intelligible lines towards intelligible ends; and do it for a year, you would hardly know the world by the time the twelve months had gone by. The great majority of men and women to-day are under the power of false theories concerning God, concerning themselves, concerning duty, concerning destiny. False theories as to what needs to be done and false theories as to how to do it. And the world swings and staggers along in its orbit instead of sweeping under the impulse of the combined purpose of all its inhabitants along its shining pathway, as it might. The waste, the burden of false theories in religion, are simply incalculable. Take this conviction into your souls then, and do what you can to stop this waste, do what you can to lighten this burden, do what you can to clear the way and to help on the speedier progress of man towards a deliverance from those evils under which he has for ages staggered and groaned; for it is not simply in religion that these are felt. Did you ever stop to think how all-inclusive and comprehensive is the thing which we call religion? It is man's theory of life. It includes it, surrounds it, beneath and on all sides, and is above every other human consideration. First or last, a man's religious ideas determine what his political life shall be. They dominate his business and his method of conducting it. They dominate the world's education. They touch and control even the matter of the world's health,—as to the care of the body, as to how diseases are caused and how they are to be cured. There is no single practical department of human life that is not touched, shaped, made, or marred by the religious conceptions which control the actions of man.

Then there is one other conviction of which you need to be possessed. We have given up our belief in a literal, fiery hell. Because we believe that we do not need to be saved from any such place, the first impulse is to feel that religion has nothing more to do or say to the individual, that is of any practical importance. We need to learn, however, that the need of right thought, right feeling, right

action, of a correct religious life, both in theory and practice, is just as important to the individual under the new theory as it was under the old; that there is real salvation needed, real deliverance, as much as there was under the old theory. We need to become convinced of this concerning ourselves and concerning our neighbors, or we shall wake up by and by to learn that we have met with a fearful loss if we do not carry this conviction out in our practical actions. Remember that every word you speak, every thought you think, every deed you do, your waking and your sleeping life, are making you what you are for good or for bad. They are shaping your eternal destiny for good or for bad. Because there is no hell, it does not mean that everything beyond the border is heaven, and that when people get there they are going to be all alike, because they are not doomed to a place of torture. Look at the common sense of the matter. Does it make any difference whether your boy goes to school or not; whether, if he goes, he learns anything either with his head or hands, whether he learns what life means, whether he is self-developed, whether he is trained and taught so that he can control his surroundings and master the conditions of life into which he is to be finally cast when he reaches years of maturity? Suppose he goes through Harvard. Does it make any difference whether he learns anything, whether he develops himself?—It will make all the difference whether he will be a man or not when he is through, all the difference whether he will be master of circumstances or their victim. It will make all the difference between a life of happy success and one of miserable failure. And so, as you go out into the future, will it make any difference whether you go trained, educated, with those faculties developed that will be called into play over there, whether you go fitted for that life or whether you do not?

And what is fitness? It is knowledge of God, knowledge of yourself, right relations to God, right relations to your fellow-men, true thought, right feeling, noble action. These are what will make you for all ages; and, if you neglect these things, you may find yourself, and I believe you will, in a condition that will be all the hell that you will find yourself willing to bear. There is just as much need of right thought, right feeling, right action,—that is, a true religious life,—under modern theories, as there was under the old. Nay, more; for, under those theories, even at the eleventh hour, by some magical process, in an instant you might be transformed and fitted for heaven. But now not even God himself can fix you instantly and magically for any heaven; and you will find only so much heaven as you have fitted yourself for by this training and development, through true thought and worthy action.

These, then, are the convictions of which you ought to become possessed. And now I wish to draw from these certain practical suggestions as to what ought to do.

First, there ought to be utter, active, positive loyalty to your faith. Do you believe that you are right? If you do not, then you have no business to be here. You have no right to hold certain ideas because you have happened to come into their possession. It is your most sacred duty before God, for the sake of your fellow-men, to be sure that you are right, to do all that you can to find out that you are right; and you have no right to hold any ideas except those you have become possessed of after using the best ability you have to make sure that they are correct. The religious forces of this world are divided enough already. If there is no call for a Unitarian church, then it is a crime that it exists. There is no excuse for any further schism in Christendom, except the excuse of a higher and imperative faith. If we have heard some word of God that others have not, then we must obey that, on peril of our souls. If we do not, if we are simply following our own whims and fancies, then we are neither loyal to God nor to our fellow-men. It is our highest duty, then, to make sure that we are in possession of the highest attainable truth where we are, to make sure of it as a personal conviction of our own souls, to make sure that we are not wrong, to make sure that the truth is somewhere,—that is, the most truth that we can practically attain at the present time—and go with that truth wherever it leads. This is your duty as a child of God and as a brother of your fellow-men. If you are sure, if you are convinced that you are following God's leadership, then it is your highest duty to be utterly and positively and actively loyal to this faith.

And here I wish that I could address every liberal in Europe and America on this point. It seems to me that we are all afloat as to what liberalism means in this matter of loyalty. Why are we tolerant of other faiths? Why do we demand that they be tolerant with us? Not because men have a right to hold wrong opinions, not because opinions are of no importance. Tolerance is not indifference. Tolerance is simply the result of the world's experience, coming to the conclusion that even false opinions are not so disastrous as the tyranny that assumes to compel other people by force to accept its opinions. But we, as liberals, are not loyal to God nor to our fellow-men when we give as freely to support some other faith as we do to support our own,—when we support some other church, some school, that is teaching precisely the opposite doctrines to those which we believe. Mark carefully what I mean. We have no right to be illib-

eral towards persons, no right to be in opposition towards persons; but, for the sake of persons, we ought to be illiberal and at enmity forever with all untruth. Would you support a school which taught that two and two make five? Would you think you were doing humanity a service by giving money to pay its teachers? Would you support a school that taught false geography, false chemistry? You would not consider it liberal or generous or kindly. You would say, I am doing injury to people to perpetuate systems of false teaching that lead the children astray. If, then, you believe that you are right in the religious opinions you hold, you should not support opinions that are contradictory to them; for the welfare of the world turns upon right thinking about God and man. Your first great duty, then, is to be loyal to your faith.

We have seen that religion is the highest, the most important, of all human interests. Any great interest that men and women share in common tends to organize itself so that it may become a more efficient agent for its own propagation and the uplifting of men. So, when religion is organized, it becomes a church, no matter whether it goes by that name or not. Any organization of religious people for attempting to propagate their ideas and for benefiting and helping on mankind is, to all intents and purposes, a church; and the church, in this sense, is the grandest human organization which is conceivable. There is nothing so high, so important, so far-reaching, with such majestic claims on the reverence and services of men as the true church; for a church helps men and women to live. Other things are all subordinate, play a smaller part. This is the one supreme interest of man,—how to live and develop properly the true ideal of manhood and womanhood, since this is the true theory of the church, I hold it to be the unquestioned duty of every man to attach himself to some such organization, to become a part of its positive, active force which is attempting to lift and lead mankind. And remember that this is the layman's duty as much as the minister's, if not a little more. The minister is merely the servant of the church, appointed for some special talent which he may be supposed to possess to do a certain kind of work. But it is as much the duty of any other man or woman in Boston to help on the deliverance of this city from the evils that burden it as it is my duty. It is just as much your duty as mine to be true to God, to your highest ideals, and to do what you can to help your fellow-men. People, then, who hold these faiths in common ought to organize themselves into churches, no matter whether they have a minister or not. They ought to attend the meetings of this organization, no matter whether they have any minister or not or whether the minister be a brilliant or a stupid one. They ought to attend, not because they are interested in the minister, not because he gives them an address that stirs them, that rouses their thought, not because they love to hear him speak. They ought to attend for their own good and for the supreme human interests involved, because they feel the call to attend to great duties that reach down from heaven and lay their hands of consecration upon the head of every man and woman and child. Organize, then, and help to carry on this work without any regard to ministers,—with or without a minister. You are, of course, free to get such a minister as you want, if you can,—the best one you can; but the minister is no necessary, no essential, part of the existence and work of the church. It is higher than the office of minister; and it reaches deeper than the position which he is supposed to occupy.

Then the belief about the money relations in which men stand to the church ought to be thoroughly revised. The great majority of men look upon the church as a sort of beggar, that comes with pious call upon bended knees and asks for alms; and they give as they would to a beggar, simply to get rid of a personal request. But what is the real meaning and the real work of the church and its call for money? If the church is doing the work that it ought to accomplish, it is doing the noblest service possible for the welfare of mankind.

And you, whether you are in the church or not, owe just as much to this organization as does the church member. You have received your money, brains, skill, power of thought, which enabled you to win it, as a gift from humanity; and humanity, through the medium of the church, if that church be true and living out a lofty ideal, is simply asking for its own. You ought, then, to contribute money systematically, liberally, year by year,—not according to the necessity that is laid upon you, but according to your liberal ability. Contribute money, and then follow it, watch it, see that it accomplishes the work which it ought to accomplish. It is just as much your business to see where the money goes as it is the minister's. It ought to go to the lifting of the world. If it does not, the church that is using it is wasting it. If it does this, you ought freely, generously, continuously, and liberally to carry on such work, wherever you are. These are practical hints; but they are those which we need to have brought before us.

Again, take the work of the Sunday-school, which in most of our liberal churches is begging for teachers,—for somebody to lend it a little aid, to make it more practical; and yet, on this theory of the church and the true work of the church, there is no grander thing, no nobler service on earth, than that

(Continued on Eighth Page.)

Some Optical Facts about Images.

To the Editor of the Religio-Philosophical Journal.

We have been reading with much interest "From Here to Heaven by Telegraph," as has appeared weekly in the JOURNAL for some time past. At first somewhat tedious, through our unfamiliarity with technical telegraph-operator language; yet made more and more interesting towards the close by the rational, frank and kindly conversations between Dr. Wells in spirit life and Prof. G. still in this sublunary sphere, and by the final announcement by the latter that his very careful and prolonged scientific investigation, has ended in a complete demonstration of the basic fact (long known by us to be true): the possibility of communion between the two spheres or conditions of human existence.

Dr. Wells appears to be a most excellent man, or angel, as he must be called (I suppose since he lives in "Heaven"). He is willing to state a point one day and take it back the next if he discovers an error in the former utterance. Such are the right kind of men, or angels, live where they may.

This inclines me to sink my native modesty as a dweller on earth for about seventy years only and be so bold as to ask dear Dr. Wells and dear Prof. G. to "take back" and correct a little-bit of hasty talk uttered without due reflection, to be found in the upper right hand "northeast corner" of the first page of the JOURNAL—some of which is literally incorrect, and other parts of it logically unsound.

Dr. Wells has forgotten when he says "printers' type looks upside down and down-side up to me, or used to when in the form." No dear Doctor, they are not inverted in that way. They are turned half round horizontally from right to left and left to right, as the printers of the JOURNAL will all testify. Every one is aware that when you look in a mirror your body is reversed in the same way—your right hand becomes your left and your heart is on the right hand side; but you still stand head upward, feet downward.

Right here let us "put on the brakes" a moment, as the Doctor has several times said, and beg some of those very learned metaphysical fellows, so numerous and forward with their pens in these latter days, and who affect to ignore our old-fashioned physical scientists, to please explain why a plain mirror (looking glass) thus reverses horizontally and not vertically?

We will wait patiently for the answer, merely remarking that they had best be careful in their investigations not to knock against and dislodge any of the props on which they build their fanciful structures; for some of them are very loose, and they might tumble the whole shanty.

Now returning to Prof. G. and Dr. W., let us say: Dear Doctor, we expect to learn something from you. We don't want you to get us all in a tangle (as you really seem to be somewhat) by joining with the metaphysical "fellows" aforesaid, in ignoring the plain Dictionary definition of the word "see," which is: "to perceive by the eye," the organ for sight.

We don't understand what you gain in ability to teach us, by so doing. True: we "see"—we perceive by our eyes.—through what comes to us from the object. You, in spirit life, must perceive a distant object (if there be with you any element of distances, as we presume there is) either by some emanation from that distant object, or by some emanation from yourself going to the object and returning to you as to an individuality at a special place.

If so, our seeing is typical of and similar to your own, though yours may be ever so much better.

Since we cannot clearly understand yours why do you entangle us by splitting hairs on our method as it is the best we have, and seems clearly understood by some of us, until we come to the point where "Greek meets Greek," spirit meets matter, then comes the "tug of mind."

To further illustrate our cause of complaint, let us add that both you and Prof. G. seem to use optical language improperly when you talk of the image of objects formed on the retina of the eye. Your word is: "You do not see objects. You see a reflection of them." Prof. G. agrees to that and adds: "even the image which we do see is wrong side up." Now, (very modestly and gently begging the pardon of both) I say, that in critical optical language the inverted picture of an object on the retina of the eye is not a "reflected" image as you say. It is an image produced by the refraction of the rays of light coming from the object; be it intrinsic light, as is emitted from the sun, stars, electricity, lamps, etc., or reflected light from the moon, planets or terrestrial objects not self-luminous—it matters not, which; and that refraction is produced mainly by the crystalline lens of the eye, which, like every other convex lens as shaped by the optician, forms by refraction an image in its focus; necessarily inverted by the crossing of the axis of each cone of light-rays at the centre of the lens; thus concentrating at the focus on the retina an intensified image of every point of the object in its proper reverse place. This reversing of the image produced by a lens is not, as you say, like the reversion of type, or the reversion in a plain mirror—sideways only; but vertically and along every other radial direction, as well.

On the same principle is formed the reverse image of the sun or any other bright object when shining through a small hole into a dark chamber, i. e., by the crossing of the direct light rays at the hole. The difference is that the lens receives owing to its greater area more rays from each point of the object than the hole does, and by its characteristic refraction concentrates them at the focus into a more intense image of each respective point.

Now, Bros. Editor, Dr. W., and Prof. G., these statements are critically correct according to optical science in its simple accuracy; "fixed as the laws of the Medes and Persians," as you will recognize on reflection, and as have been familiar to this writer for more than half a century. One more word as to Prof. G.'s saying: "The image which we do see (on the retina of the eye) is wrong side up." Now, my dear Professor, you and I for that! No one denies that an inverted image is formed on the retina; but critically speaking, it is highly probable that the mind does not sense that image at all, as a whole. Here is the reason why: You know as well as I, that the explanation of erect vision was long a mooted question, previous to the time of the learned optician, Sir David Brewster, LL.D., F.R.S., etc., who in 1831, in his treatise on optics, announced the true one which was at once universally accepted.

It is this: that every impression of light made upon the retina, is perceived in a direction perpendicular to its surface, as is easily demonstrated experimentally. This causes the lines of perception to cross within the eye-ball, probably near to the crystalline lens; and thus a re-inversion takes place and we see the original object "right side up with care."

This would imply that the mind instead of standing off either front or back and looking at the inverted image as a whole actually senses each point of the original object, in correct position, separately, through the separate impression of each made on the sensitive surface, and perceived in the correct direction as aforesaid.

J. G. J.

THE ANSWER.

To answer the above briefly, as I must, let me say that most of these points are well taken, and that while no man who has the ability to pick such flaws will have the least difficulty in understanding exactly what was meant, there was a looseness in the manner of expressing it, and no one was more sensible of the fact than ourselves. Of course it was not meant that the illustration drawn from type, etc., was a perfect counterpart of the thing thus roughly explained, nor that the reversion in one case is exactly like the inversion in the other; though it is true that to see an inverted image (as from a stereopticon) from behind the screen, does reverse it like type; and though it is also true that there is a seeming propriety in saying that type appears wrong side up, since the compositor "sets" it and reads it wrong side up, in order that it may be right side around. This I know by my own experience as a compositor a quarter of a century ago. And in this connection let me add that I am sorry I have ever said anything that would even seemingly "ignore old-fashioned physical scientists." Modern scientists are not doing as well in proportion to the refinement of their methods and apparatus, as did those who labored in the tools of phlogiston.

While it is all very true that the retinal image is formed by refraction, it is also true that the light which forms said image of nonluminous objects is reflected from said objects; and all optical effects (as in photography, etc.) in which such objects are concerned are due primarily to reflection. It is because the dark parts of the object reflect no light, that the lens has none from these parts to refract, and hence dark places appear in the image, without which the image would not be correct.

The image made by a plane mirror is not a real image, but is what is known in optics as a virtual image—a term which tacitly admits that there is really no image there. The reflection which we saw in the mirror is in reality no more reversed from right to left than it is from head to foot. Place a mirror before a man facing eastward, for instance. The upper part of the man is shown in the upper part of the reflection; the lower part of the man is shown in the lower part of the reflection. Yes, well, so is the north side of the man shown in the north side of the reflection, and the south side of the man in the south side of the reflection. Thus the rays are not crossed from side to side any more than from end to end, and that reflection is no more an image of the man than the type is an image of the printed letter.

Now I must say further (very sincerely granting all deference to Bro. J.'s age and experience) that his statements after all his care and deliberation, are not all "critically correct according to optical science in its simple accuracy," etc. For instance, he says: "On the same principle is formed the reverse image of the sun or any other bright object when shining through a small hole into a dark chamber, i. e., by the crossing of the direct light rays at the hole." Not "any" other bright object, Bro. J., only bright objects that are larger than the hole; else the rays would radiate directly from the object to cross, without being compelled to cross. Neither do the rays cross "at the hole," but some of them after having passed through the hole, cross inside of the room, while others cross before they reach the hole. Upon reaching the screen they form not a "reverse" image, but an inverted one, and the so-called image of opaque objects standing between the hole and the light is not an image, but an inverted shadow.

Dr. Brewster's theory is in perfect harmony with what I had said; viz., that "The image is inverted on the retina," and if the readers of the JOURNAL care for that kind of information, I should be glad to reproduce for them an illustrated newspaper article which I published some four years ago, explaining singleness of vision in insects, though each of their eyeballs contains thousands of eyes, every one of which casts a different image on the retina.

Now, while I freely admit the weakness of our best efforts, I must add a few words in explanation. The dear readers have time to deliberate, and after due reflection, to formulate carefully, some well grounded criticism; even though it be concerning a side issue, and not particularly affecting the main subject of inquiry. They must also be excused for expressing themselves, even if in a much less kindly manner than Mr. J. has done. They cannot be expected to know the difficulties under which we labor, and I hardly dare mention them, lest I be thought complaining. So without going into details (which would greatly emphasize the matter), I simply state that Messrs. Rowley & Whitney as physicians have the first claim upon Dr. Wells' time (or rather their patients have), and their patients have a way of dropping in so frequently, that most of our interviews are broken into several pieces; and I may say that some of the finest paragraphs that said readers have had the pleasure of perusing from Dr. Wells, have been divided into several pieces with interludes of from half an hour to half a day, between different members of the same sentence. The frequency of these necessary interruptions begets a general feeling of uneasiness in us, even when not interrupted; and there is a natural tendency to drop any question and hurry on to the next, just as soon as it will do at all.

Then, too, my business requires my personal attention both day and night, and all the year round. My friends know that I have enough to do without any of this;—that for perhaps a hundred interviews with Dr. Wells, I have made another hundred bootless trips, and waited many hours for an opportunity, though Messrs. R. & W. have very kindly given me every possible chance; that I have done all that I have done without any compensation, so far as the investigation is concerned; that I am not able financially to let my business suffer a particle; but that hundreds of millionaires who could relieve me of this strain, and not feel it themselves; will pat me on the back encouragingly, say, "Go on with the good work; you are doing grandly!"—and let me starve while I do it.

Now with these and many other drawbacks, bear in mind, if you please, that the most critical questions are sprung upon us in the midst of some other inquiry, that I must speak extemporaneously, and not only compose but write what I say while I say it,—and that the reports which I give are verbatim, which forbids any revising, improving, because any variation of either question or answer, makes them sustain different relations to each other.

I shall be glad to be relieved by any one

who has been "for half a century" familiar with all the phases of this many-sided question, and has his profound learning interlarded with the professional and technical accomplishments necessary to make his testimony worth anything.

CLEVELAND, O., March 16th, 1888.

Having read the above letter and answer to Dr. Wells, I asked for any comments:

Dr. W.—We are aware that we are liable to err in diction sometimes as we have oftentimes explained in these self-same articles. It is easy enough to think but not always easy to express what you think so that your neighbor may see it as you see it. It is easy to look out over a landscape and drink in its beauties, but not easy to transfer it to canvas. And now because our aged friend seems to be something of an artist in refraction, reflection, and reversion, if you please, and can speak his thoughts a little better than Dr. Wells, he should throw the mantle of charity over us and pity rather than condemn. Perhaps if I should talk anatomy or physiology to him, I might get him worse mixed than he would myself, on these subjects.

But all is fair when criticism is merited, and it only proves that we are human, using the word in its commonly accepted sense. We only know what we learn, whether it be while we are incarnate or decarnate; and if our friend knows more while incarnate than we do being decarnate, so much the better for him; and if it would not give offense, I would once more turn back to my school reader and refer to the young lady who had finished her education, and exclaim, in quotation, "The only wonder is that one head can contain it all!"—WELLS.

No one profits more, mentally, by the correction of a mistake than he who made the mistake, and no one loses more, both mentally and morally, in consequence of an error, than he who errs and then doubles his loss by refusing to admit and amend so far as his mind is concerned.

Respectfully,
H. D. G.

EXPERIENCE OF AN INVESTIGATOR.

Seance with Dr. Schermerhorn.

To the Editor of the Religio-Philosophical Journal.

If permissible, allow me the use of your valuable columns to state a few facts that have come under my personal observation during my investigation of the phenomena of Spiritualism. Let me state that prior to September 8, 1886, my knowledge pertaining to Spiritualism was of the meagerest description. On that date a friend of mine (for whom I had considerable respect, as a sharp, shrewd business man) brought to my place of business a double slate, and upon the inside thereof was a long communication purporting to have come from his dead brother-in-law. A few hours afterwards he brought me a spiritual paper, and asked me to read the same. One article on Table Tipping interested me, and when I arrived home I immediately went into a room, and sat at a small table, hands on top. I got nothing. Then my wife and I sat at a small table, hands on top, and in about eight minutes, tip went the table! I put the usual formal questions, and got the information that her spirit brother was tipping the table. We continued sitting daily and on the 6th day my wife said she heard the spirits singing and speaking to her. I told her to be very cautious in imagining such funny ideas.

I then consulted my spiritualistic friend, and he advised me to go to some spiritual circle, as my wife undoubtedly had devils around her, and they (the Spiritualists) would drive them away, but nothing resulted satisfactorily. Then the Spiritualists consented to come to my house and hold a seance. I firmly believing that when she saw what fools other people made of themselves, she would realize the true condition of her hallucination, resulting, I hoped, in bringing her to her normal condition again. We held a seance and the result was different than I expected. Instead of religious crankiness, we had horse jockeys, bunco-steerers, liars, thieves, Indians, Dutch, Irish, Angels from 10th or 20th sphere, and Egyptians—in fact, for the next three months it seemed to me that all the grades of intelligence from hell to heaven took a special delight in getting acquainted with my wife, to my discomfort and mental anxiety. I did not believe it possible that all this was the result of spirit force.

Finally I publicly challenged my spiritual friends to produce all their mediums, and I would expose them, but before I had a chance, a new phase in my wife's mediumship took place. Occasionally she would go into a semi-conscious condition, and logically argue the different points with me.

At this point in my investigations Dr. Schermerhorn returned from California, and I called on him. I found him to be a gentlemanly, educated person, well up in science and medicine, and having a good quantity of common sense. I stated my business, and requested, if agreeable to him, the privilege of forming a small circle for a number of seances under test conditions, which, as the seances progressed, I could be at liberty to make, all of which he willingly complied with. The circle was comprised of the following: Mrs. Dr. Schermerhorn, Mr. and Mrs. J., and my wife and self, the Doctor sitting in the center.

The first seance was held January 3, 1888, in the Doctor's seance room at 323 S. Division St. I will describe it as minutely as possible, so as to show that, if we were duped, we were not sleeping. The seance room is upstairs, below is a store. The floors are deadened and not more than two inches of space intervenes between the floor and the concrete. The room is carpeted, and the seams run parallel with the length of the room, about one yard apart. I examined every seam to see if any opening. I found every thing secure. The walls and ceiling are plastered and no sliding panels were there. The base is about ten inches wide, of which two inches are moulding. Profiting by the Wells exposure, I gave that a very minute examination and found every thing secure. There are three common and five panel doors in the room, and two windows, and a pair of folding doors between the seance room and the parlor. As a large coal stove was kept burning each evening during our seances in the parlor, no person could have opened the folding doors without flooding the room with light. I examined each panel of the doors thoroughly, and as I understand woodwork myself, if there were secret, sliding joints, the work must, seemingly, have been more than perfect. The windows were ordinary double-light sash, one looked out the outside, the other in the hall.

Let it be borne in mind that we thoroughly examined the room at every seance, so that each one should stand upon its own merits; also the manifestations I describe are only what I felt, although the other members of the circle received equally as much.

SEANCE NUMBER ONE.

I closed the folding doors and locked the

three other doors. The five of us sat in a circle, the Doctor in the center. We put out the lights and joined hands. After about ten minutes, one after another of the members of the circle commenced to feel hand-patting on the cheeks, arms, hands, etc. I sat for forty minutes before I felt anything. Finally there came a hand, solid and heavy, which slapped my cheek, and it seemed to me a voice said, "Harry," in a heavy whisper; at the same time the Doctor was speaking to my wife. After the circle was over the imprints of the slap still were on my cheeks. Then commenced, it seemed to me, a series of thumps, patting on my hair, chin, nose, etc., by a hand, cold, heavy and rough, which would then instantly change to a small warm baby's hand, and by the time I had familiarized myself to that it would seemingly change to a lady's soft hand.

One thing left an impression upon my mind: An Indian was supposed to be controlling the Doctor, and he would tell me that I would be touched so and so, and immediately it was done. One time I purposely moved quickly a couple of feet from the original place, and a pair of fingers came, not bunglingly, and lifted up my eye lash. I tried the same thing afterwards with a friend under the same conditions, and the result nearly proved the loss of my friend's eye.

My conclusion on after the circle was: The Doctor had a confederate who quietly unlocked the doors and came in, and the Doctor being also an adept in using his hands, in slapping and pulling us from the inside of the circle, all of which, I quietly chuckled, I would stop before I got through.

SEANCE NUMBER TWO.

January 10th, 1888.—After we had thoroughly examined the surroundings I proposed to the Doctor that I wished to seal the doors and windows. He readily consented. I had prepared a particular kind of gummed paper for the occasion, and therefore gummed the cracks between the doors and the jams and across the windows, so that it was impossible for any person to get inside that way without cracking my paper. We sat our accustomed way. In a few minutes my hair was pulled from behind, and I knew the Doctor was in the center, because I had my foot upon his. My left ear was pulled so hard backwards that it was sore all the next day. Let me say I never felt more genuine fingers and hands in my life. A large hand grasped the back part of my right shoulder and commenced to pull me upwards until I was nearly on my tip toes, and I was held there a number of seconds, and suddenly let go. I nearly fell on the Doctor. A large hand caught hold of my wrist and rubbed my hand on a rough beard and a face; beard about ten days old. I was satisfied in my own mind that it was no false face, owing to the elasticity of the cheeks. My fingers were then run through a growth of hair about three or four inches long. I will state that the Doctor has short hair and only a stubby mustache, and clean shaven; Mr. J. a short mustache and short hair. Several names were mentioned by independent means, all of which I recognized.

SEANCE NUMBER THREE.

January 24, 1888.—I was sure if the Doctor was tied (if it was mechanical contrivances he had) I would have him fixed; so when we had examined the room and sealed the doors, I proposed to tie his hands. He was perfectly willing, and I produced a ball of ordinary twine, and commenced from the wrists, and separately tied each finger together, till I had systematized previously; and by pulling from the joints of the fingers the string would tighten at the wrists, and vice versa.

I will give any person \$100 who can alone untie himself after I have tied him the way I did the Doctor. Now I had things fixed. We sat down as usual. After a few minutes the string came flying into my lap and the Doctor exclaimed, "Don't pull on my wrists," the first intimation I had that the Doctor was still tied. I examined the string as far as my observation in the dark would allow, and found his wrists were securely tied together, and as the ends of the string were in my lap I wound it around my wrist so that I could feel every move of the Doctor's hands; as I kept the string between me and the Doctor tight, this to me was more satisfactory than my tying his hands. I soon felt a very heavy hand pull me back by the hair till I was nearly upset backwards, and the Doctor requesting me not to pull so hard on the string.

One thing happened which I think worth recording. A friend of mine died Christmas; his name was McC., but we invariably called him Mc. The Doctor did not, nor did any of the circle know this party. Near the close of the seance a voice in front of me said, "Harry, I said I'd come back."

I asked, "Who?"

"Mc" was the response.

I said: "If you are he (not mentioning the name) put your maimed hand in mine."

The Doctor's wife here interposed and stated, "Mr. Millard, I am afraid you will not get that as your mind is too positive." I found it so, and after a while when I was thinking of something else, a finger bent nearly double was placed in the palm of my hand (we held hands, the left hand clasping a neighbor's right wrist, thus leaving the right hand at liberty).

SEANCE NUMBER FOUR.

Jan. 31, 1888. We thoroughly examined the room, doors and windows, which we secured in our usual way. The manifestations continued, although the Doctor was tied as usual. I was nonplussed, I was still sure the Doctor had a "magician's room," and we were the victims of his accomplices, but how to account for it I could not. I will not rehearse any of the phenomena we received, as it would only be a repetition of former seances. After the seance I thought, pondered and cogitated my brain for some theory as to the cause of the manifestations. At last the idea came, I will ask him to come to my house! Now I was sure I had him boxed; so February 6th (Monday evening) I called on the Doctor and quietly asked him if he would hold the last seance at my house. "Most willingly," he said, "but I am afraid we will not get as strong manifestations." I replied: "We don't wish quite as strong—only a small per cent will convince us." It was agreed then to meet at my own house the next evening.

SEANCE NUMBER FIVE.

Feb. 7th, 1888.—We met in my dining room, which I am sure is not built with any trap doors or sliding panels. There are five doors and one window. I got my friend Mr. J. with myself to "gum" every door and window, and lock them besides. I pulled out from my coat pocket a large ball of string, and stated to the members of the circle that I wished to tie each one to his or her chair, which I did thoroughly, with a continuous string, and both ends I tied around each of my wrists, rendering it impossible for any one to get untied without I knew of it. I then took a common white cravat necktie,

and cut the same in two, and put part on each of the Doctor's wrists, and tied it as a bracelet. I then took a piece of string about six feet long and tied one end over the knot (bracelet) and the same to the other knot, and tied both wrists together, so that if the Doctor untied either bracelet, it would be impossible to give the same knot to the string, and the other part of the string I held wound around my fingers. You see it was impossible for a confederate to come in the room, impossible for either of the circle to move around, and impossible for the Doctor to use his hands unless I felt him so doing.

Presently a pin was pushed into my back. I was rocked backwards in my chair. Both arms were pulled backwards two feet. I think. The ball of twine, which was left on the floor, was taken up and thoroughly tied around my neck, etc., and the same with some of the other members, till we were completely tied up (all by outside parties), while the hands were patting me.

I made the request for some spirit to take a pencil from my vest pocket, and write his name on my cuff. I felt one doing so, and when light was produced, I found "Tom" printed on it, the most beautiful and wonderful thing I have to record.

I should have stated that I thoroughly examined the Doctor and found that he carried no concealed appliances.

While the racket was going on, I felt a pair of lips, it seemed to me, on my forehead, and immediately I felt a slimy liquid running down. I indignantly expressed the opinion that some person had deliberately spit on me. To make sure I was not dreaming, I asked the Doctor to feel, and I held his finger while he did so; he verified my statement; he also got the lady sitting next to me to also verify my statement.

Immediately afterwards my friend said that the same happened to him, the liquid running into his eyes, and commencing to smart. While he was speaking to the Doctor and the Doctor replying, a voice near me said, "I wouldn't spit on ye, Harry; its perfume." In a few seconds every person in the circle, the Doctor included, was baptized with the same, and presently a fragrant perfume commenced to fill the room. I cannot describe it. It was to me the most delicate and penetrating odor I have ever smelt.

To verify our statement my brother-in-law arrived home about one-half hour after the party was gone, and immediately said, "Where did you get such beautiful perfume?" I will state there was no perfume of any kind in my dining room before we commenced.

In conclusion I will say that after the circle we found the doors gummed, members of the circle tied, and the Doctor handcuffed, exactly as we left them.

If these manifestations were not the result of spirit force (as it was impossible to be the trickery of the Doctor), will some scientist please unravel the mystery and tell me what caused them? Facts to me are solidier than faith and upon facts must my belief in Spiritualism be reared. It is hard for me to repudiate my former belief and accept this, and only on evidence, that if honest to myself I must admit its truth. It has showed me intelligence outside of blind force; it has showed me solid hands and language similar to my own. I must, therefore, as an investigator, after careful and thorough trials, verify that which thousands before me have believed; that man does exist after this life, and can communicate with mortals.

HARRY E. MILLARD.

Grand Rapids, Mich.

This is to certify that the account herein stated, pertaining to the five circles of Dr. Schermerhorn, is true in every particular, as far as our knowledge of phenomena produced, and conditions stated.

B. D. JACKSON.
MILLIE A. JACKSON.
ANNIE MILLARD.

ANNUAL MEETING

Of the Golden Gate Religious and Philosophical Society of San Francisco.

To the Editor of the Religio-Philosophical Journal.

The second annual meeting of the Golden Gate Religious and Philosophical Society, of this city, was held in Metropolitan Temple, Sunday, March 11th. The President, F. H. Woods, Esq., announced his intention not to accept the presidency of the society for the ensuing year, owing to ill health and other causes. During the past year, he said, "Our platform here has been kept free from unworthy characters, except in two instances,—one a stranger in whom we supposed we had gained a prize, but in whom we were sadly deceived; the other coming from a neighboring state, and highly recommended, but in whom we were also deceived. In consequence of our careful, discriminating policy, we have been called aristocratic; but if to keep our platform clean, and to present only the highest and best phases of Spiritualism, is to be aristocratic, then we are aristocratic."

"A cloud appeared upon the horizon of our progress and endeavor in the severe illness of our regular minister, Mrs. E. L. Watson, near the beginning of the past year; but most providentially we secured to fill her place the one man of all others in the United States that was needed here, Mr. J. J. Morse. You all know how he has endeavored himself to us. We love him; he has done a noble, good work. It will be a sad parting when he leaves us, but we hope that in the course of his public labors he may be able to be again with us. When Mr. Morse shall have closed his labors among us, we shall have terminated six years of the public presentation of the purest and best Spiritualism in the world,—a Spiritualism that has not demonstrated that the Spirit-world is accustomed to 'play fantastic tricks before high heavens.'"

"Sometimes when I have looked upon the vast mass of fraud and rubbish supposed by some to be a part of genuine Spiritualism. I have felt almost inclined to retire from the field in disgust. We need not wonder that parties like Miss Phelps ask us, 'What is it that you are affirming?' This rubbish and fraud must be met. It belongs to this society to do its work in aiding to stem this tide of folly and fraud. The true mediums should also see to it that the issue is met; for in two years if this avalanche of fraud is not checked, true mediumship will be forced to the wall. But despite the present unfortunate state of affairs, we still hope for better days. We know that a crystal stream of purest truth underlies the mass of rubbish now flooding the movement." And when we see valiant workers like J. J. Morse, Wm. Emmette Coleman, Mrs. E. L. Watson and John C. Bundy standing up so nobly for the truth, it would be rank cowardice in us to desert the field."

Mrs. H. E. Robinson read the report of the operations during the year of the Kindergarten under the protection of the Society—the financial report showing a balance of \$28 in the treasury. The school has an average attendance of fifty, ranging in age from two and a half to six years. The report of the Ladies' Aid Society, also submitted.

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Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

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FOR FIFTY CENTS this paper will be sent to any address in the United States or Canada TWELVE WEEKS, ON TRIAL.

CHICAGO, ILL., Saturday, March 31, 1888.

"The Duty of Liberals."

We commend to the thoughtful attention of every liberal who reads the JOURNAL, whatever may be his particular shade of belief, and whether he be a Spiritualist or not, the discourse of M. J. Savage published on the first page of this issue. It contains sentences that should be burned into the souls of all to whom it is addressed. If it were committed to memory and repeated daily by the liberals of America with an earnest desire to profit by its words of rebuke and to follow its admonitions, there would be such a tremendous advance and upward moving among them as to astonish the world and evict the old orthodox tyrant from tens of thousands of homes. The apologetic attitude, the half-concealed shamefacedness, the cowardly inconsistencies of liberals would be swept out of existence by the irresistible wave of courageous consistency. Pessimism would no longer lay its hand upon the liberal and claim him as its child—the one most like its parent. The Jewish God would totter on his "Christian" throne and ere long, his scepter gone and his sway at an end, would stand alone in all his hideous deformity; interesting only as a relic of the idol men made in the earlier days of the race and worshipped through ages because their fathers did before them.

"The first thing, then, that liberals need," says Mr. Savage, "is a set of convictions." This is as timely and true a criticism of Spiritualists as of liberals of other shades of belief. The Spiritualist has a knowledge of the continuity of life beyond the grave, but after one has said this it is never quite safe to say more of a particular Spiritualist's convictions until after one has heard him express himself; even then it is often difficult to decide whether he has other convictions clearly defined. "The flood of light that has come has blinded people," says Mr. Savage. His words are literally true. Yet one need not stand forever dazed and blinded if he but exert himself to master the new condition of things. "Cast your total influence with this drift of the divine energy" along with Savage and many others who are nobly struggling with the flood of new light, and all will be well.

As germane to Mr. Savage's theme and as clearly voicing our own views as far as it goes, we quote with pleasure the following from the leading editorial in the last number of the *Banner of Light*:

"Experience is the best witness that can be summoned to give testimony in the case. The clearest proof of the character of the New Revelation is its operative influence on believers. It is all well enough to repeat the statements which are become familiar respecting the spread of the knowledge of this grand revelation from the world invisible; the vital thing, however, is to know of a certainty what effect it has had and continues to have upon those who have accepted it with such joyful enthusiasm. Unless it can be shown to be performing active and lasting work in the world, it has come as a mere pageant, and its character is transitory. Have Spiritualists stopped to soberly think that it is to this single test that their belief must be submitted? that they are as surely to be known by their fruits as are men and women of other professed beliefs? If Spiritualism comes to dissolve in viewless nothingness the impediments of creeds, to remove the barriers of tradition and dogma, and drive back all burdensome superstitions into the darkness in which they had their origin, then it is bound to vindicate its claims as a welcome emancipator by producing

satisfactory evidence of the superior work of which it is capable. The necessity is rather for the believer to look within, to search the motives of his conduct, and to see if this wondrous revelation has done for him the good which was contained in its original promises; if it is indeed a blessing to human lives by the thorough renovation of human character; if it has disciplined men into gentleness of temper, and inculcated the spirit of charity, and exalted their estimate of existence, and made them modest, forbearing, forgiving and humble. These are the real fruits of the spirit, if there are any. The Spiritualism that is truly spiritual, and far more than a new specimen of nomenclature, must bear such fruits as these, or it is little more than a name."

We only regret that our esteemed contemporary did not go farther and exalt the demand for some of the positive virtues as does Mr. Savage and the JOURNAL. There are "fruits of the spirit" needed in this day and age of the world beside "gentleness of temper," "charity" and that which makes it partakers, "modest, forbearing, forgiving and humble," excellent and valuable as these are. Aggressive righteousness, courage, moral sense keen and ever alert; in a word, all those positive virtues which give vitality to any and every great cause and carry it triumphantly forward from victory to victory.

Unitarianism.

Some three years ago Rev. George L. Chaney, pastor of the Unitarian Church at Atlanta, Ga., said that he questioned whether Dr. Channing "could have stated his belief in terser or truer shape than one of these up-country Georgia farmers has put it." He then quoted the farmer's creed and praised it as an admirable statement of Unitarianism. The *Index* a few weeks later, pointed out that this true and terse statement of Channing's religious belief, and of the belief of Unitarians generally, was from the *Age of Reason* and was the author's statement of his creed, and with a touch of sarcasm, suggested that the Unitarian Association publish and circulate a cheap edition of the book as the valued work of a heretofore unrecognized representative of Unitarianism.

Paine believed in one God and in personal immortality. He admired the character of Jesus whom he honored and praised. He believed in the Fatherhood of God and the Brotherhood of Man. The dogmas which he rejected were those which Unitarians of today have outgrown. He believed with Unitarians in the right to judge the Bible on its own merits, and he accepted as authentic more of the Bible than is so accepted to-day by the majority of Unitarian ministers. He was orthodox enough in his ideas as to the personality of God to satisfy the most conservative Unitarian or even the most orthodox Christian. If his writings contain passages that are, in the light of to-day's knowledge, somewhat crude, the same is true of all religious discussions of a century ago. He stood substantially where M. J. Savage and J. Lloyd Jones stand to-day, although somewhat more orthodox than they in his conception of God and of the operations of nature. It is best that Paine here speak for himself in the words so highly praised by Mr. Chaney:

I believe in one God, and no more; and I hope for happiness beyond this life. I believe in the equality of man; and I believe that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy. I do not believe in the creed professed by the Jewish Church, by the Roman Church, by the Greek Church, by the Turkish Church, nor by any church I know of. My own mind is my own church. Infidelity does not consist in believing or in disbelieving; it consists in professing to believe what one does not believe. Nothing that is here said can apply with even the most distant respect to the real character of Jesus Christ. He was a virtuous and amiable man. The morality that he preached and practiced was of the most benevolent kind; and though similar systems of morality had been preached by Confucius and by some of the Greek philosophers many years before, by the Quakers since and by good men in all ages, it has not been exceeded by any.—*The Age of Reason*.

When Unitarians learned that this statement of the Georgia farmer's belief was from "Tom Paine," whom they in common with other sects, had for nearly a century denounced as an "infidel" and a "blasphemer," it was seen that the ministerial brother in the South had unwittingly brought Unitarianism into undesired company, and that the best way out of the trouble was to avoid any reference whatever to the matter. Mr. Chaney's sermon was printed in the *Christian Register*. No correction of the error was ever made in that paper, nor in any other so far as we are aware.

Paine was so far ahead of his generation and was so frank and courageous in expressing his thoughts on religion, that he excited fierce opposition, and became an object of the foulest abuse. For nearly a century his character has been misconceived and his views misunderstood by the people, owing to the lies and slanders which religious bigotry and zeal invented and have kept in circulation. Jefferson was not less, but rather more heterodox; his caution however in expressing his religious convictions during life, and his elevation to the high positions he occupied, saved his name from that obloquy of which Paine was made a most conspicuous victim. The Unitarians now unhesitatingly claim Jefferson as a Unitarian; but with due regard for "good form" how could they think of identifying Paine with Unitarianism, when he was bolder and more advanced, as a religious thinker, than any Unitarian minister of his day, when his writings had brought upon his head abuse from Unitarians as well as Trinitarian pulpits, when he had been reviled by all Christian sects, orthodox and heterodox, and when his birthday had been celebrated year after year by unchurched men and women who admired him simply for what he was, and for what he did?

Paine performed bold pioneer work at a time when such work cost a man his reputation. For criticising dogmas which may now be rejected with impunity, he was covered with orthodox mud through which the lineaments of his intellectual and moral face were scarcely discernible.

Instead of helping to remove this mud, to present the man in his true character and to give him his merited place by the side of Jefferson as a teacher of Unitarian views, Unitarians generally have preferred to stand aloof and allow time and the labors of others to complete his vindication. When he shall be fully understood and appreciated by the people, and shall become popular, no doubt Unitarianism will be glad to recognize him as one to whom it is deeply indebted for his religious work, and its leaders will wonder that their brethren of former generations failed to show generous appreciation of merit when it was obscured by calumny and lies.

The facts and circumstances here related serve to illustrate the attitude of Unitarianism towards individuals, theories and movements in the line of progress, with which it is more or less in sympathy, but against which there remains strong popular prejudice. Unitarians are among the most intelligent and cultured people; they are as a denomination the broadest and the most liberal of Christians; they are amiable and progressively inclined; but hyper-respectable and slow to identify themselves with a movement, connection with which imperils so-called social position, or involves their intercourse with the "great unwashed."

During the anti-slavery agitation in this country their position as to that issue was rather conservative. Dr. Channing's views on this subject did not add to his popularity among his parishioners. Mr. C. K. Whipple, a well known abolitionist and reliable writer says of the Unitarian ministers, in a recent number of the *Christian Register*, that "the great majority, both of them and their churches, treated the slave precisely as the priest and Levite treated the robbed and wounded traveler. Many of them, both ministers and laymen, were active in opposing those who followed the example of the Good Samaritan."

The Unitarian clergy and press showed little sympathy with Darwinism until it had been widely discussed and generally accepted by intelligent thinkers. Evolution was to them a mere vagary, when it was current thought among Spiritualists twenty-five and thirty years ago. In Biblical research and criticism Unitarian scholars have kept in the rear of scholars even of orthodox connections. The Unitarian clergy have advanced not aggressively but by reaching out in explored fields of knowledge and partaking of the harvest grown from seed planted by those whom they have little cared to recognize. They have rarely been the first or among the first to discover the wealth in these fields.

When men of genius and courage have appeared among them, they have many times snubbed them and compelled them to go out from among them. This was true in the case of Theodore Parker and of Ralph Waldo Emerson, whom they are now glad to claim as representatives. To-day the young Unitarian minister understands that the approval of the Unitarian Association and his own standing and prospects in the denomination, depend upon his conservatism, his avoidance of any departure from what the leaders of Unitarianism preach.

Unitarianism has always found outside of its denominational limits advanced thinkers in the direction of whose thought it has moved whenever it has been able to overcome the inertia within. When the departure known as the Free Religious Association was made it was to secure that freedom of discussion which was impossible in the Unitarian denomination, but which was common among unlabelled thinkers outside all ecclesiastical organizations. Since the inauguration of this movement for larger freedom in religious thought and expression, by Frothingham, Potter and others twenty years ago, Unitarianism has advanced in the same direction; but so have all the Evangelical churches, they having indeed gone so far as to have Congresses at which representatives of all the sects have been invited to speak respectively from their different standpoints. The American Unitarian Association has not yet modified the preamble to its constitution so as to satisfy men like Savage and Gannett, but two years ago the Western Unitarian Conference adopted a resolution as broad and liberal as could be wished by the most radical members. Have the Western Unitarian leaders shown more liberality or courage in their recognition and treatment of unorthodox and unpopular movements than have those of the East? Does Spiritualism receive from them the public consideration which it deserves? On the contrary their attitude toward this Movement and the prominence given in the pulpits to commonplace theological discussion, convey the impression that practically they are as conservative and as stationary as the leaders of the movement in the East.

The fact that the action of the Western Conference has given them the reputation of being heterodox almost to the rejection of all theological belief, seems to make them careful lest their words or their associations confirm and strengthen the impression.

The average Unitarian minister is about as cautious as the orthodox in giving public expression to any thought regarded as unsound among the majority of Unitarians. If he believes in Spiritualism he is quite ready to acknowledge the fact to the editor of a

Spiritualist paper, and glad to have his sermons on the strength of this acknowledgment, printed or noticed in such journals; but he is careful not to make any definite public statement of his belief in Spiritualism to which the editor may refer in the difficult work of maintaining an unpopular cause. Unitarian ministers are, of course, glad to have Spiritualists join their societies and contribute to their support, but they do not care to have representative Spiritualists speak from their pulpits. The popular ignorance and prejudice in regard to Spiritualism, seem to overpower and override all consideration of truth and of the importance of a frank discussion of the subject on its merits before Unitarian congregations. There is as little disposition to invite Mr. G. B. Stebbins or Hudson Tuttle to speak from Unitarian pulpits now, as there was to ask Abolitionists to speak for the cause of negro emancipation thirty and forty years ago. Then, many of the ministers were ready to express in private that sympathy for the great principle of personal freedom which they dared not utter publicly, as they are now to speak and write privately in endorsement of Spiritualism with which they want no public identification.

It is indisputable that a large number of the most distinguished thinkers and reformers have been Unitarians—according to the Unitarianism of their day—if not by church membership, by their agreement and sympathy with Unitarianism as the most liberal and rational form of Christianity. English Unitarians claim Milton, Locke and Newton, Sir William Jones, Lardner and Priestley, Charles Lamb and Blanco White, Ricardo, Joanna Baillie, Florence Nightingale and Frances Power Cobbe. In this country among those whose affiliation with the Unitarians or whose sympathy with their religious thought is known, may be mentioned the Adamses, Nathaniel Bowditch, Harrison Gray Otis, Sumner, Everett, Bancroft, Cooper and Peabody the philanthropists, Gov. Andrew, Holmes and Lowell, Lydia Maria Child and Julia Ward Howe, to give but a few of the names that most readily occur. To every department of thought have those in sympathy with the faith or the liberalizing influence of the Unitarian Church largely contributed. Their influence upon the literature of this country has indeed, considering the numerical weakness of the denomination, been something remarkable. But all this work has been done by individuals, without the support of organized Unitarianism—often in opposition to it. Unitarians have in most respects kept in advance of the orthodox and been quicker to assimilate new truth which they first joined the orthodox in opposing. On this subject Mr. Edwin D. Mead, with as much discrimination as candor, says:

"An admirable digester Unitarianism has certainly been, but not, as it seems to us, a great producer or energy, not a 'pioneer.' It has been singularly barren, it seems to us, of original, virile powers; and when fresh and vital forces have indeed sprung up within it, true prophets and pioneers—as once in the case of Emerson and Parker there did,—it has hastened to disown them, to thwart and suppress them. We do not think that we risk much in saying that these two disowned children alone—Emerson and Parker—have done more genuine 'pioneering' and 'leavening' work for American religious thought than the whole Unitarian Church in all its life. They have done and are still doing their revolutionizing work for Unitarianism and orthodox alike—for orthodoxy not through and by Unitarianism, but directly and at first hand.

"Directly and at first hand, too, have the orthodox churches chiefly received those influences which in these fifty years, have transformed both Orthodoxy and Unitarianism from what they were to what they are. These cardinal influences have been the achieved position of recent science, and notably Darwinism and the law of evolution, German criticism and the new spirit of our poetry and general literature, Carlyle and Tennyson, Matthew Arnold and George Eliot, Longfellow, Lowell, and Whittier, all full of the spirit of the new time and the new faith, have gone where the Unitarian bell was never heard and have taught men that the highest poetry cannot any longer live and breathe in the atmosphere of the old theology; and men everywhere instinctively divine that that with which the highest poetry does not spontaneously ally itself is no longer the highest faith. Darwin's 'Origin of Species' and the *Mécanique Céleste* are what made the new heavens and the new earth,—and the same mails brought the news to Cambridge and to Andover. Leipzig and Halle and Berlin have for thirty years been full of American theological students who now preach in orthodox pulpits and teach in orthodox schools....

"Arnold and Maurice and Stanley and Stopford Brooke were certainly little influenced by Unitarianism in reaching the positions which they have successively stood for. One and the self-same *Zeitgeist* have brought Unitarianism and the Broad Churchmen to their places independently of each other.... We think it not too much to say that the 'Origin of Species' and Strauss' 'Life of Jesus' alone have done more 'leavening' work in the various churches than the whole Unitarian literature."

If Spiritualism shall ever become a sect as Unitarianism undeniably is, perhaps it will exhibit the same inconsistency and cowardice in regard to future movements not yet disclosed,—but which are sure to come out of the intellectual antagonism incident to progress—as Unitarianism has shown respecting current progressive thought and reformatory movements of the last fifty years.

Meanwhile the JOURNAL in defending Spiritualism in its higher aspects, will aim to be rigidly impartial and just in considering every phase of thought, whether it endorses it or not. Among the Unitarians are many of the noblest men and women whose friendship the editor of this paper values highly, and the words of criticism here offered are without the slightest tinge of personal feeling.

Prof. W. D. Gunning.

On the 8th inst., at Greeley, Colorado, died the well-known scientific lecturer and writer, Prof. William D. Gunning. Two months ago he was invited to Greeley to speak for the Unitarian society of that place—an exceptionally liberal society, composed chiefly of the different classes of radicals—and he went thither hoping that the climate would improve his health and that some years of useful and active work were before him. But consumption had made too great inroads on his constitution; his strength failed, and after much suffering, death kindly came to his relief.

Prof. Gunning was a man of extensive and varied scientific attainments, of literary accomplishments and poetic tastes. His essays and lectures were scientific prose-poems. He was not satisfied merely to state facts and draw conclusions. He invested the most common-place subjects with the charm of poetry and made them fascinating without introducing the false or fictitious. His chief work, "Life History of Our Planet," is a rare combination of the scientific and the popular. He was born in Bloomington, Ohio, in 1830, graduated from Oberlin College, took a course of comparative anatomy in New York College, and a biological course at Harvard, under Agassiz. He held the lectureship of Geology in Hillsdale College, Michigan, and in the western branch of the Pennsylvania University at Pittsburgh. For many years he gave popular scientific lectures throughout the country. He was familiar with Hebrew as well as Greek, and with Biblical literature, and frequently wrote on theological subjects. Independent and radical in thought, he could not be imposed upon by the mere authority of names. He was a firm believer in Spiritualism, which through many years received much attention from him; and he died as he had lived, confident that death is but a change in the conditions of continuous, conscious life. Mrs. Gunning writes to one of the Professor's friends in this city: "On Wednesday he wanted his couch turned to face the windows, and he searched the blue heavens with wide open, delighted eyes. On Thursday in the morning he was put into a large chair and the sunshine poured over him. The hours of waiting for the change we spent in reading (he could articulate only a word at a time) a little of the news of the day and letters from friends. We sang to him 'Home, Sweet Home' and 'The Last Rose of Summer,' which he had quoted in a late discourse. He tried to sleep, but sleep did not come. I will get into the chair, and make the change, he said at the last. We lifted him and the clear light of the spirit fled. He went in full possession of mental powers, and in expectation vivid and well-based of continued life under better conditions." Prof. Gunning was a man whose genius the world never half appreciated.

The management of McVicker's Theatre of this city, recently sent invitations to fifty ministers to attend a performance of "The Old Homestead," explaining that Rev. Lyman Abbott, D. D., editor of the *Christian Union*, had classed this play among those that "are not only wholly innocent, but absolutely beneficial." Rev. E. P. Goodwin immediately returned the tickets, declining to attend, with the remark that his views were "widely different from those of the Rev. Lyman Abbott." Mr. Goodwin is the minister who objected to sending a message of condolence to the widow of Henry Ward Beecher, on the death of the great preacher. Among the few ministers who attended was Dr. H. W. Thomas, who enjoyed the play and pronounced it capital. When informed of Rev. Goodwin's declination, he remarked, "Poor fellow! It is just the play that would have done him the most good." It is safe to say that if the clergy generally would attend the theatre and witness a good performance, say once a month, it would be greatly to their advantage, both as to manner of speaking and mental condition. By dwelling too much upon theological questions, and omitting to mingle with the people at places of amusement, they are liable to become abnormal and ascetic in disposition and unable to take a cheerful and optimistic view of the world and of man's relations to it. The efforts of the management of McVicker's Theatre to add to the enjoyment and mental wholesomeness of the Chicago clergy are very commendable.

Ex-President Andrew D. White speaks as follows of an early example of Christian Science, in the *Popular Science Monthly*: "In his great work on 'Etymologies,' Isidore took up Augustine's attempt to bring the creation of insects into satisfactory relations with the book of Genesis, and adopting the theory of the ancient philosophers, declared that bees are generated out of decomposed reed, beetles out of horseflesh, grasshoppers out of mules, and scorpions out of crabs. Under the influence of the biblical account of Nebuchadnezzar; which appears to have taken strong hold upon medieval thought in science, he declared that human beings had been changed into animals, especially into swine, wolves and owls. As to

Visions in Crystals.

"In 1842," says Dr. Collyer, "an old worthy friend, of whose strict veracity I have no possible doubt, came from Burham with a relative to transact some business in London, and during the time of my absence from home with his relation, he took up from sheer curiosity a small oval mounted crystal, which I had been using without effect shortly before, and which then stood upon the table; and after examining it and trying to guess its use, he observed it become clouded. He at first attributed it to his breath, but upon further observing it, the cloud, as he expressed it, appeared to open like a pair of ostrich's legs, which gradually resolved itself into the form of a skeleton. He has since told me that at the same time he felt so great an oppression of giddiness and alarm that he immediately replaced the crystal, and was a considerable time before he could throw off the unpleasant sensation it had produced. It was not until nearly two years after this that he ventured to tell me the circumstance, but I could never by any means induce him to inspect the crystal again. It is remarkable that a few months after this happened his relative, with whom I was absent, died. In this case there was no embodiment of thought, no angle of incidence equalling the angle of reflection, and it would be difficult to persuade my friend, a hale and hearty farmer of fifty, that at noonday he was dreaming." "To this day," continues Mr. Christmas, "it is customary in Lancashire to consult a seer in cases of lost property, and the writer has been informed by persons whose veracity could not be questioned that they had themselves done so with successful results. No kind of divination is more ancient; no kind has been more continuous; every age produces its examples; a cognate mode of inquiry into futurity is practiced even in the Sandwich Islands."—*The Twin Giants*, Vol. II, p. 27.

For the Religio-Philosophical Journal.

Cowards.

GEO. A. SHUFELDT.

I have seen it somewhere in print that there are thousands and tens of thousands of people who, while knowing of and believing in the facts and philosophy of Spiritualism, are yet too timid and too cowardly to make their knowledge known or to add to their belief. These people remain in the church organizations, where they take part in a form of worship in which they do not believe, and thus make of themselves the most contemptible of hypocrites. They go out into social life where they carefully conceal even a suspicion that they entertain ideas in conflict with the orthodox theology at the shrine of which they worship. They fear to speak the truth lest the speaking bring them into some kind of social disgrace. They shrink, and shift, and equivocate and deny, to retain the so-called good opinion of the world. These men and women are moral cowards, not worthy of enumeration even in the ranks of that dark army of progressive souls which is now destroying the fortresses and citadels erected to debase and degrade the race.

Religious superstition has bound the world hand and foot for twenty centuries. Priests and parsons, churches, cathedrals and creeds live and flourish, prosper and grow fat upon the ignorance and fears of men.

In our good fortune to live in an age and country which are marked by a breaking up of these old superstitions. The light of a new philosophy has dawned upon the world. This philosophy is calculated to make men better, to live purer lives, to dispel doubts, and in every way to advance and promote the good of our intellectual and moral lives. Then why shrink and deny it? Is it a disgrace? Is it irreputable? Does it reflect upon our characters? Personally I rejoice in the fact that I am a Spiritualist. I do not care who knows it, or who proclaims it, or when or where it is told to the world.

The Lessons of "Unser Fritz" Case.

The greatest doctors in Europe don't seem to know what ails "Unser Fritz."

These are the Garfield and Grant episodes repeated, and public confidence in "expert" medical knowledge is again shaken.

The effect is a revolution. Since the fatal days of 1883, many of the doctrines of the schoolmen concerning extensive medication have been abandoned, and all schools of practice are more and more relying upon old-fashioned simple root and herb preparations and careful nursing—the only reliances known to our ancestors.

These methods and reliances are illustrated today in a series of old-fashioned roots and herbs preparations recently given to the world by the well-known proprietors of Warner's safe cure—preparations made from formulae possessed by many of our oldest families, and rescued from popular use, and issued under the happy designation of Warner's Log Cabin Remedies.

"My son," exclaimed a venerable woman to the writer when he was a boy, "my son, your father and pale and weak like lookin', you're needin' a good shaking up with some sas-parilla!"

A jug of spring sas-parilla was just as necessary in the "winter supplies" of fifty years ago as was a barrel of pork, and a famous medical authority says that the very general prevalence of the use of such a preparation, as Log Cabin Sas-parilla, explains the rugged health of our ancestors.

While Warner's Log Cabin Sas-parilla is an excellent remedy for all seasons of the year, it is particularly valuable in the spring, when the system is full of sluggish blood and requires a natural constitutional tonic and invigorator to resist colds and pneumonia, and the effects of a long winter. Philo Parsons, clerk of the City Hall of Hartford, Conn., was prostrated by a cold which, he says, "seemed to settle through my body. I neglected it and the result was my blood became impoverished and poisoned, indicated by inflamed eyes. I was treated but my eyes grew worse. I was obliged to wear a shade over them. I feared that I would be obliged to give up work."

"Under the operation of Warner's Log Cabin Sas-parilla and Liver Pills," he says, "the sore and inflamed eyes disappeared. My blood, I know is in a healthier condition than it has been for years. I have a much better appetite. I shall take several more bottles for safety's sake. Warner's Log Cabin Sas-parilla is a great blood purifier and I most heartily recommend it."

A few bottles of Warner's Log Cabin Sas-parilla used in the family now will save many a week of sickness and many a dollar of bills. Use no other. This is the oldest, most thoroughly tested, and the best, is put up in the largest sas-parilla bottle on the market, containing 120 doses. There is no other preparation of similar name that can equal it. The name of its manufacturers is a guarantee of its superior worth.

While the great doctors wrangle over the technicalities of an advanced medical science that can cure disease, such simple preparations yearly snatch millions from untimely graves.

SEE SAW HIS SPIRIT.

William Shaw a taxidermist at 727 West Lake street, has been missing for several days. His relatives notified the police that he was dead and asked them to find his body. When questioned as to how they knew he was dead it was found that his sister, Mrs. Weir, with whom he lived, saw his face in the looking-glass the day after he went away. Mrs. Weir says she saw her father in the same way before he died, and is firmly convinced that her brother has passed away. Shaw was about 30 years of age, 5 feet 4½ inches in height, and wore a brown suit with a checkered vest and a fur cap. He had but \$3 in his pockets when he disappeared. —*Chicago Mail*.

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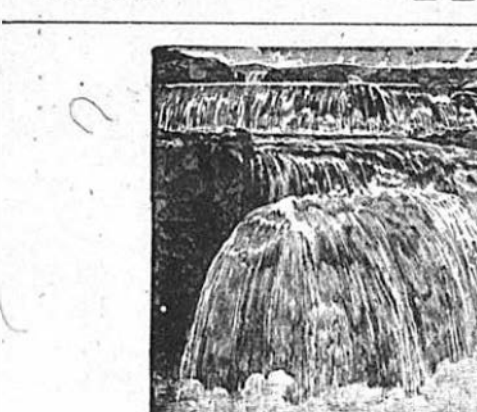
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The Duty of Liberals.

(Continued from First Page.)

In which we might engage in a true, enlightened, liberal, broad, progressive school for the teaching of religion to the children. It is magnificent when a man like Michael Angelo can shape marble into forms of enduring beauty. But it is a grander thing, it seems to me, to take the plastic brain, heart, and soul of a child, and shape them into the likeness of the living God, into a beauty that shall grow more beautiful while the ages last.

Instead, then, of thinking you are stooping, however grand a man you may be, however fine your brain or your education, however high your social or political position,—instead of thinking you are stooping, demeaning yourself, making a little concession, by going into the Sunday-school, you ought to feel that you are climbing up into the heights of God and being permitted by him to help to accomplish his noblest work. That is what you are doing, if you are accomplishing it in a true and noble way. There ought to be, then, if people appreciate the privilege and the grandeur of the work, competition as to who shall serve God and man in these noble ways.

The duty, then, of the liberal in the light of the past, of all that he has received as a gift of the ages that have gone, as he contemplates the present condition and looks out towards the possible destiny of his race, in this world and beyond it—his duty is to become possessed of these great dominant convictions, and then lift his life to their level.

And what is the outcome? Making the darkness of the world a little lighter for those who do not see the way; bringing something of cheer and hope into hearts and homes that are desolate and discouraged; making the paths of life a little smoother for feet that are weak and that easily stumble; lifting up those that have fallen, trailing their garments in the dust; lifting off the burdens of the world's ignorance and blunders, and the results of those blunders, which are daily committed because of this ignorance; lifting off the crushing weight of disease; lifting off the more appalling weight of crime; helping to solve the problems of poverty and the industrial problems of the world; helping, in other words, to show the world the way to live,—to live in the light of God and in the hope of an ever-lifting, ever-widening future.

Moore's Dilemma.

To the Editor of the Religio-Philosophical Journal:

As some of the correspondents, who so kindly answered my questions in the JOURNAL of February 25th, are somewhat in error as to my position on isms in general and Spiritualism in particular, I will say that less than two years ago, my attention was called to the subject by my friend W.S. Rowley, of Cleveland, well known to all your readers. Like thousands of others I had heard of Spiritualists, but my opinion of them was that they were all a cranky, credulous set of fanatics, ready to believe all kinds of nonsense, and that the so-called phenomena were all trickery and fraud. Knowing the high standing of Mr. Rowley, and his integrity in all things, and that he was a conscientious church member, and naturally prejudiced against Spiritualism, I was inclined to stop and think, when I heard of his experiences, and not being in "leading strings" to any creed or ism, as some seem to think, I determined to investigate the subject. Through the kindness of Mr. Rowley I was referred to the JOURNAL as the best exponent of the higher order of Spiritualism. I subscribed for it, sent for a list of books, ordered several, generally requesting that none be sent except those considered reliable and representative of the cause. The only manifestations I have witnessed was some telegraphing on a common slate by Mr. Rowley. Upon reading the JOURNAL, and books on the subject I soon discovered that my former ideas were very erroneous. I found that able writers, profound thinkers, and men of science are firm believers and able advocates of Spiritualism. Instead of being a narrow-minded, superstitious creed, at variance with science and the known laws of nature, and with morality, intelligence and humanity, I found it based on a higher, wider and more scientific range of thought, than is usually found in religious theories. Now I mention this to show how little we know about things we have never troubled ourselves to investigate, and what folly and bigotry it is for people to "go off on a tangent" and condemn anything without a hearing. But notwithstanding I admit its claims to respect, and its appeal to reason, yet I think it prudent to inquire into its line of proof, by which it claims to establish its assumed facts, before I accept it otherwise than as a theory. Materialistic scientists assume that science and the laws of nature not only disprove these same orthodox doctrines but prove the whole idea of a future existence, to be unscientific and unreasonable; hence the necessity of inquiring into the evidence, offered in support of any theory.

But I must proceed to the main point in controversy. I understand Spiritualists to assert that there is no "eternal hell," no "vicarious atonement," no "winged angels," no "golden streets," no "death," no "resurrection of the body"; that "eternal progress is the destiny of man"; that there is "probation after death"; that the "fall of Adam is a myth." Here are nine points on which they dispute orthodox doctrines. Now I assume this proposition to be true: That without reliable testimony from spirits, these assertions are nothing but theory. Whence comes the evidence that these ideas are false? Suppose that spirits do say that these ideas are not true, if they cannot tell us anything of their lives, conditions or surroundings that we can rely upon, how can they tell us there is no "vicarious atonement," or that the fall of Adam is a myth or anything else in the list, that we can consider reliable? Without the evidence of those who have the best, and in fact the only chance to know, how do Spiritualists or any one else obtain their evidence that these things are not true?

Mr. Lyman C. Howe says: "We can place no 'absolute' dependence on what spirits tell us." Of what value, then, is their testimony in making up our verdict as to the truth or falsity of doctrines, about which we can know nothing positively while in this world? Without extraneous evidence no one can say what lies beyond, or whether there is anything; no one can say what is true or what is not true with reference to the beyond. As Spiritualists dispute the orthodox ideas based on the teachings of the bible, they must necessarily show a revelation of superior authority; they must set up a new code of facts; they must tell us what is true if they can tell us what is not true; they must tell us what state of affairs does exist there, if they can tell us what does not exist;

if they can tell us there are no golden streets, they should tell us what is found in place of them; but Spiritualists or any one else can not tell us a single thing about the beyond except on the testimony of the spirits who know if any body does. Strike out the testimony of spirits, and what Spiritualist can say what is true or false in the world beyond, or whether there is any.

Mr. Howe also says: "The truth of Spiritualism as a demonstration of a future life does not rest upon the testimony of spirits," and "the existence of spirits is as well established as that of electricity or magnetism." How shall we prove the existence of spirits without the testimony of spirits? We must prove the existence of spirits before we have therefrom any demonstration of a future life, therefore I think the testimony of spirits is essential in the first proposition. I cannot conceive it possible to prove the existence of spirits from purely physical manifestations, or to prove spirit return, either. To prove the existence of spirits, we must have proof of intelligence and proof of identity, both of which we must get from the spirit, therefore it seems to me that the testimony of spirits must necessarily be the foundation of Spiritualism, and its main authority in disputing the orthodox ideas, relative to the life beyond. But we may say that reason and common sense prove these ideas untrue. What is reason? What is common sense? I know of no absolute standard of either. Mr. Charles Dawbarn assumes that a person would be totally lacking in reason and common sense to believe for a moment in these old orthodox ideas, while millions of intelligent, educated and refined people consider an absolute faith and belief in these things to be the perfection of wisdom, and the gateway to heaven. Each and every denomination of Christians assumes that their doctrine is so plain, and that the Bible proves it so clearly, that "a wayfaring man, though a fool, need not err therein." Each one believes that the "wisdom unto salvation" is believing their doctrine and conforming thereto. But I recognize nothing but theory in any of their claims. They may be right, they may be wrong. The point I am trying to determine is whether Spiritualism is also only a theory, or is able to prove its assertions true by demonstrated evidence. From the general trend of the arguments and admissions of your correspondents, it seems that it is more or less a theory—facts perhaps in the process of evolution, but not yet fully established.

Mr. J. Clegg Wright admits that the theory of eternal progress may be true or false. He asks: "What reliability have orthodox doctrines? Where did they come from and who made them?" I answer: nothing but theory. They come from the minds of men, and are all men-made doctrines based on men's conceptions of what the Bible teaches, and here is the essential difference between Spiritualism and orthodox creeds. Spiritualism claims to be able to prove its doctrines by demonstrated evidences and therefore I take it at its word and ask and expect more of it than of orthodox creeds. They ask me simply to believe their doctrine, and so far as I know do not profess to be able to prove its truth by anything but assumed evidence. First they must assume the Bible—their basis—to be true; then they must assume that their particular ideas as to what it teaches are true, hence their doctrine is true. This line of reasoning would hardly be acceptable to Professor H. D. G. or Dr. Wells, and here I will say that the Professor's style of investigation and reasoning, strikes me exactly. He leaves no links out of his chain. When we have facts that are demonstrated by the strict rules of science and logic, it matters not if the whole world is against us,—we have the satisfaction of knowing that we are right and the world is wrong.

Take the demonstrated facts of geometry, trigonometry, algebra, the higher mathematics, astronomy and all the exact sciences, with all their practical applications, and who cares if all the advocates of the various theories of men should denounce them as "false and pernicious," and solemnly warn us that we are in danger of "eternal torment" for believing such things? But here again comes in a point in our controversy. Dr. Wells has given many statements of scientific facts, personal experience and other information relative to the life beyond. Now what reliance do your correspondents place on these statements? What weight do they give to them in evolving the spiritual philosophy? If there is any other spiritual phenomena that have been more clearly proven or messages that are as little affected by the mind or ideas of the medium or as perfectly independent of outside influence, as this, I have yet to hear of it. Now what reliance do you representative Spiritualists place upon it? But I am off on one of Dr. Wells's side-tracks.

Mr. Charles Dawbarn assumes the role of ridicule to impress me with my benighted condition, wading in the "mud of ignorance and superstition" with "closed eyes," and takes me by the coat collar, as it were, and shakes me up lively. But for thirty years I have been shook over all kinds of "torrid zones," by all kinds of advocates of man-made creeds, because I was too weak minded to believe that theory was facts. I am, in this case like the Irish soldier who was running away from a battle when an officer threatened to shoot him if he did not stop. "Bejabbers, bang away," said Pat, "I ain't half as afraid of one bullet as I am of ten thousand." Mr. Dawbarn thinks I am a Rip Van Winkle because I do not believe his doctrine; but ten thousand other men would say I was a fool if I did. I have got so used to the shaking process that I am not even surprised at it. It is not the first time I have been lifted out of the mud and set down on what I was told was solid rock, but the next fellow that came along said that same solid rock was a mud hole and lifted me out and set me down on what he said was solid rock, and the next fellow did the same, and so on, and I have come to the conclusion that "solid rock" is a little uncertain in its quality—especially religious "solid rock," and I propose now to determine for myself, to the satisfaction of myself, what is rock and what is mud. Investigation cannot hurt the truth, and I think the worst enemies that Spiritualism or any other ism has, are those who have accepted it without sufficient evidence. Such persons are not permanent. They just as readily run after the next ism, new or old, that comes along, and are the prey of frauds and cranks, and the capital of critics. If I were to define the class of persons that I would advise to investigate Spiritualism, both for the good of themselves and the cause, I would say they should be persons of an independent, progressive and analytical turn of mind, those that would neither accept nor reject any theory without investigation and logical evidence.

In conclusion I will say that I am not prejudiced in favor of old theories. My rule is, "Charity for all with malice toward none." The Spiritual philosophy as I understand it agrees with my ideas and belief so far as that has been established, and seems to be a rational solution of the problem of

life here and hereafter, and is in fact my theory; but I recognize the fact that theory is theory, whether it is mine or that of others, and I do not propose to say that any opposing theory is false until I can prove the truth of my own.

The only point in controversy is the bearing of the testimony of spirits has had in determining the spiritual philosophy. I fully recognize the fact that the statements of spirits would necessarily differ with difference of place, circumstances, education and experiences; but taking the statements of Crowell, Davis, Maria M. King, Judge Edmonds and others, and there seems to be too great a difference to suppose that some, if not all, are not visionary theories; and if spirits are visionary theorists on the things we would expect them to know the most about—their every day life and surroundings—I think we may well ask why their statements with regard to the great laws by which God rules in the world beyond, may not also be their theories, biased, perhaps, by prejudice; and, therefore, how can we establish an absolute truth as to what is or is not the condition of affairs in the world beyond on this kind of testimony?

Mr. Hudson Tuttle says: "When we converse with spirits we are talking with beings of the same limitations as ourselves," and that we cannot put "thus saith the spirit" in place of "thus saith the Lord." This I admit; but in what way does it prove the assertions of Spiritualism that these orthodox doctrines are not true? We are told that "thus saith the Lord." It seems that your correspondents rely, after all, more on their own judgment, and what to them seems reasonable, and on the deductions from the observed facts in nature, than upon anything that spirits say; and it seems to me that Rationalism would be a more appropriate name than Spiritualism to designate their system of ethics.

I am thankful to all of your able correspondents who have answered my questions, for the fund of information given to myself and others on this very interesting and important question. The fact that I have not referred to all is not that each was not duly appreciated, and considered valuable, candid and reasonable. I wish also to acknowledge my appreciation of private letters received from Mr. Hudson Tuttle, Berlin Heights, O., Mr. J. N. Richardson, Delphos, Kan., Mr. J. F. Bond, Turlock, Cal., and Dr. A. Irons, Newport, Del.

Forest, O.

For the Religio-Philosophical Journal.
Trance and Transfacial Mediumship.

MRS. JULIA DAWLEY.

"Whoever says
To a loyal woman, 'Love and work with me,'
Will get fair answers, if the work and love,
Being good themselves, are good for her—the best
She was born for. Women of a softer mood,
Will sometimes only hear the first word, love,
And catch up with it any kind of work.
Indifferent, so that dear love go with it:
I do not blame such women, though, for love,
They pick much oakum."

—Aurora Leigh.

I am often reminded of these lines by observing, as one can hardly fail to do, how mediums and the controls about them reach out in every direction to move people, especially women, "surprised when scarce awake," as Aurora says, by the new delight of finding proof of life beyond the grave, where heretofore they have known only doubt or at best a blind faith; and press them into service as "workers for the Spirit-world." In many cases the work thus presented to the newly awakened converts, to be done for love of "the dear spirits" who request or demand their aid, is positively mischievous and wicked; in most cases to advance some selfish end for the medium, or to carry out some cherished plan dear to the disembodied, but still earth bound spirit, and we "pick much oakum" in our mistaken zeal to make proselytes, blinded ourselves by the glamour cast around us by unscrupulous designing beings.

The columns of more than one spiritual paper are thus filled with notices of séances, most of which were the work of barefaced frauds, who, by means of panels and duplicate keys, introduced confederates and accomplices into the rooms supposed to be securely locked, and who brought out as tests the information gathered from every source possible, and turned into the Bureau of Information which is a part of the stock in trade of the members of the big "combine" or Medium's Trust Company. The late Mrs. Tyler, in her able letter to the JOURNAL of August 10th, 1886, tells how we discovered some of these things and the many exposures of one after another of these pretenders, which are of so frequent occurrence, "point the moral and adorn the tale," and yet the self-convinced humbugs have no lack of followers, ready to write and speak for them, and urge their claims to genuine mediumship.

For more than two years past, while I have sedulously avoided every promiscuous circle, save when my duty as a reporter sent me, I have held in my own little home an hour and space apart from sitting with an invited friend or two, or those who uninvited were moved to come, for the purpose of making favorable conditions of passive waiting for any manifestation of spirit power which might be given, only asking and hoping that none but wise, humane and unselfish controls shall be attracted to our atmosphere. No burly forms have stalked across our floor, no pastboard effigies danced before our eyes, while some half-psychologized spokesmen lisps a message for them, but in many cases, clairvoyant eyes have seen, and clairaudient ears have heard messages and visions of great interest and far-reaching import, generally strictly impersonal. Sometimes, too, a genuine test, unsought and unexpected, seems to prove the presence of some spirit friend more closely allied to our earth conditions.

But of the strangest manifestation of all, I doubt if I should ever have written, if I had not seen a letter in a recent copy of the JOURNAL in regard to the transfacial mediumship of Mrs. Ellis, since the exhibitions of this power have never been given save when the medium and I were quite alone (except on one occasion) I have half doubted whether my own eyes did not play me false. On reading the article aforesaid, however, I am inclined to think if others had been present they too might have seen what I saw.

On several occasions, my friend Mrs. W. and myself being alone together, conversing quietly on any subject which happened to interest us, I have all at once observed a fine bluish vapor or smoke seem to come up before her face, and in a moment nothing but absolute darkness where her face should be, although I could see her hands folded in her lap, every detail of her dress, and everything else in the range of vision. Before I have time to do more than wonder if I am going blind a new face appears where hers should be. My friend is of fair complexion, brown haired and her face a long oval, yet I have

seen on these occasions, a succession of faces varied and of both men and women or even a little child, passing as fast as I could recognize or describe them, and this in a well but not brilliantly lighted room.

The medium is never unconscious, but seems "turned to stone" as she expressed it, and her closed eyes add still more to the statuesque appearance of the faces.

On the evening of Sunday, February 19th, last, we were together alone in my own room. I lay upon the sofa and she was sitting in a chair a few feet away. We had been speaking of the ordinary events of the day, but for a moment silence fell upon us and I observed that Mrs. W. seemed gazing at something in another part of the room. In reply to my question she said, "I don't know what it means. I see a great mast or flagstaff lying on the ground. Around it the American flag seems to be wound. At one end of the mast, I see Grover Cleveland standing with one hand thrust in the bosom of his coat, the other hanging by his side. At the foot of the mast I see sailors and soldiers tugging and working to disengage the folds of the flag, and as they partially succeed, I notice that the flag is upside down, the stars below the stripes."

I was looking toward the speaker when suddenly as she turned to me the mist rose between us, the black cloud shut her face away from me for a moment, and lo! the likeness of Daniel Webster was before me. Then followed perfect likenesses of Henry Clay, Calhoun, Sumner, Lincoln, and one or two others whom I recognized then, but have forgotten now. They appeared and vanished as fast as I could announce them, while she sat perfectly motionless with closed eyes, cold as marble, but apparently otherwise quite in her normal condition. I know I was not asleep and dreaming, for I heard the conversation going on in the adjoining room, and the whole exhibition lasted only a few minutes, probably not five, when all indication of spirit presence were gone and we resumed our interrupted conversation.

What meant the vision? Why the exhibition shown to us two women? I do not know, but it may be some sensitive among your readers may be able to see "the vision and the interpretation thereof." Perhaps this phase of mediumship is more general than is suspected, people being loth to speak of it; lest they be self deceived.

Need of a Spring Medicine.

With a large majority of people some kind of a spring medicine is absolutely necessary because when the season begins to change and the warmer days come on, the body feels the effect of the relaxation and cannot keep up even the appearance of health which the bracing air of winter aided it to maintain. The impurities in the blood are so powerful that slumbering disease is awakened to action, and suddenly appears in some part of the body. Scrofula, salt rheum, boils, pimples, or some other blood disease manifests itself, or, the blood becoming thin and impoverished, fails to supply the organs with needed strength, and a dangerous state of debility comes on; "that tired feeling" is experienced in its indescribable prostrating power.

In this condition thousands of people naturally turn to Hood's Sarsaparilla. By its use the blood is purified, enriched and vitalized. All impurities are expelled, and the vital fluid carries life and health to every organ. By the peculiar restoring and toning qualities of the medicine the tired feeling is overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, and the kidneys and liver invigorated.

Those who have never tried Hood's Sarsaparilla should do so this spring. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredient whatever.

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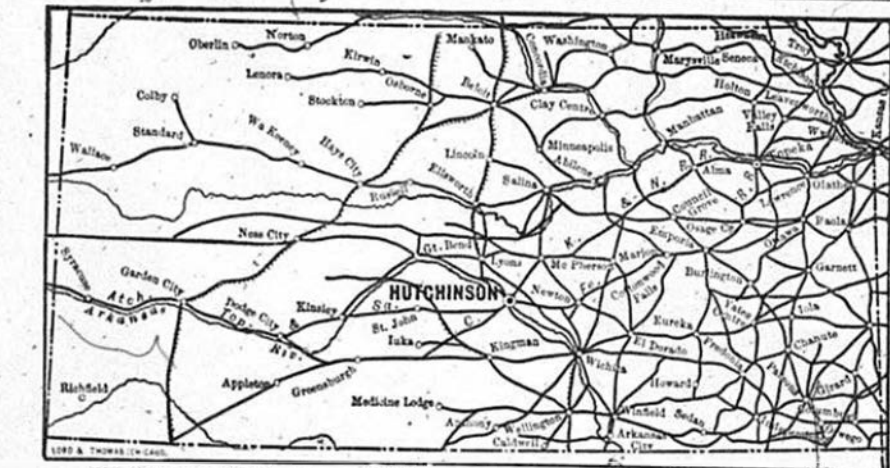
Medical and scientific skill has at last solved the problem of the long needed medicine for the far-voiced, debilitated, and the aged, by combining the best nerve tonics, Celery and Coccol, with other effective remedies, which, acting gently but efficiently on the kidneys, liver and bowels, remove disease, restore strength and renew vitality. This medicine is

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It fills a place heretofore unoccupied, and marks a new era in the treatment of nervous troubles. Overwork, anxiety, disease, lay the foundation of nervous prostration and weakness, and experience has shown that the usual remedies do not mend the strain and paralysis of the nervous system.

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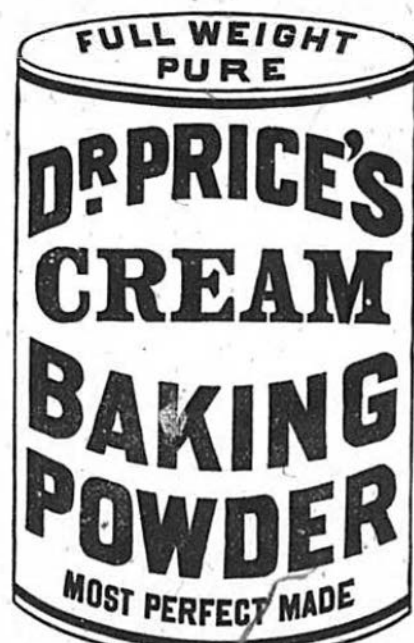
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